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THE HARMONY, CHRONICLE AND ORDER OF THE New-Testament.

The { Text of the Four Evangelists *Methodized.*
Story of the Acts of the Apostles *Analyzed.*
Order of the Epistles *Manifested.*
Times of the Revelation *Observed.*

All Illustrated,

With variety of Observations upon the Chiefest Difficulties TEXTUALL & TALMUDICALL: For clearing of their Sense and Language.

With an Additionall

DISCOURSE CONCERNING The Fall of Jerusalem AND THE Condition of the Jews in that Land afterward.

By *JOHN LIGHTFOOT* D.D.

LONDON,
Printed by *A.M.* for *Simon Miller* at the Starre in St *Pauls* Church-yard.
M.DC.LV.

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Reipub. Angl. Scot. & Hybern. &c.

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J. L.

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Munusculum hoc Literarium
In se quidem Nihilum,
At Summi Officii, omnimodæque Observantiæ
Sincerum Pignus ac Indicium,
Humillimè meritóque
Dicat Dedicatque.

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UMI

TO

HIS HIGHNESS

Honourable

COUNCIL.

IT *is not presumption that hath induced me to this addreſs, but ſenſe of duty, and of that obligation that lies upon me. For beſides that homage which I owe, in common with the whole Nation, to his Highneſs (whom the Lord hath placed over us, and raiſed up a Healer and Deliverer in the needfull time) a peculiar and redoubled bond of fealty obligeth me, as living in a Rectory that belongeth to his Patronage and Donation. Which tenancy and dependance, as I cannot but own, in all ſubmiſſiveneſs, thankfulneſſe and duty; ſo in acknowledgement thereof and of my hearty Loyalty to his Highneſſe, I have aſſumed the humble boldneſs to preſent this poor Tribute and Oblation to Him, having no better thing to offer. His Clemency and Goodneſs will not deſpiſe the Offering of a willing minde, though it be but mean,*

eſpecially

especially one of this nature: I dare not call the Subject that I have handled, Mean, because it is the summe of the New Testament, but the failings and meanesse of the handling of it, as it is the more excusable, because aiming at so worthy a Subject (and who is sufficient for these things?) so may I hope that it will finde the more easie pardon, and some acceptance, for the Subjects sake.

With this most humble addresse to his Highnesse, I was desirous to leave an humble memoriall also with your Honours who stand so near Him, not only of profession of that service and observance that with all the Nation I owe to your Lordships, but also of special thankefulnesse and acknowledgement of goodnesse and favour received from your Honourable Table, in a matter of mine own particular concernment. I can adde no more, but my prayers to the Father of mercies, for his gracious Protection of his Highnesse and your H.H. and that he will guide you in all your Councels and in all your waies.

Devoted to Your H.H.

in all Service,

J.L.

TO

TO THE READER.

I Shall not trouble the Reader with any long diſcourſe to ſhew how the Scripture abounds with tranſpoſition of ſtories; how the holy Ghoſt doth eminently hereby ſhew, the Majeſty of his ſtyle and Divine wiſdome; how this is equally uſed in both Teſtaments; what need the ſtudent of Scripture hath, carefully to obſerve thoſe diſlocations; and what profit he may reape, by reducing them to their proper time and order. I ſhall only in brief give account of what I have done in the enſuing Treatiſe, which refers to that way of ſtudy of the New Teſtament.

Some years ago I publiſhed *The Harmony, Chronicle and Order of the Old Teſtament*, obſerving what tranſpoſitions may be obſerved there, the reaſon of their diſlocating, and where, in Chronicall account, is their proper time and place: and accordingly manifeſting the genuine Order of the Books, Chapters, Stories and Propheſies through the whole Book. The New Teſtament being Written and Compoſed after the very ſame manner of texture, requireth the like obſervation, and having made the Aſſay upon the one, I could not but do the like by the other. I have therefore firſt obſerved the proper Time and Order of the Texts of the Evangeliſts, and how all the four may be reduced into the current of one Story, and thereby evidences taken out of them themſelves. I could willingly have publiſhed the Text it ſelf in that Order, for ſo I have tranſcribed it from end to end; and ſo I offered it to the Preſs, but found its paſſage difficult: So that I have been forced to give directions for the ſo reading of it only by naming Chapters and verſes. It would have been both more eaſie and more pleaſant to the Reader, had the Text of the four been laid before him in ſeverall Columes, but his examining and ordering it in his own Bible by the intimations given, will coſt more labour indeed, but will better confirm memory and underſtanding.

The *Acts of the Apoſtles*, do not much ſcruple the Reader with diſlocations, but the taking up of the times of the Stories, is not of little difficulty, and yet in ſome particulars, of ſome neceſſity: Theſe are obſerved where moſt materiall, according to what light and evidence may be had for them, either in the Text it ſelf there, or elſwhere. Eſpecially I have indeavoured to obſerve the times of the writing of *The Epiſtles*, both

those that fall in, in those times that the Story of *The Acts of the Apostles* handleth, and those that were written afterward. For the fixing of some there is so plain ground from the Text that the time is determined certainly; for others, we are put to probability and conjecture, yet such ground to build conjecture on, that I hope there hath not been much roving from the mark. I must stand at the Readers censure.

I was unwilling to have medled with *The Revelation*, partly because I have no minde to be bold in things of that nature [I see too much daring with that Book already] and partly, because I could not go along with the common stating of the times, and matters there: yet being necessitated by the nature of the task, that I had undertaken, I could not but deal with the Times and Order of things spoken of in that Book: and that could not be done neither, without some speaking to the things themselves: which I have conjectured at [referring all to better Judgements] by the best propriety of the Language and Dialect used, I could observe: where literally, and where allusively to be understood.

Now because it would have been but a tedious task for the Reader, only to study upon the meer dislocations, and the ordering of them, or only to be pondering how to lay all in their right current, I have not only gone the way before him, but have shewed his way all along with variety of observations; as not obvious [for such would have but added one tediousness to another] so I hope not unprofitable, nor without his delight.

I have not set my self to Comment, but in a transient way to hint the clearing of some of the most conspicuous difficulties, and that partly from the Text it self, and partly from Talmudicall collections. Of which later I have alleadged very many, and the most of them I hope not impertinently, but for usefull illustration. For though it is true indeed that there are no greater enemies to *Christ*, nor greater deniers of the Doctrine of the Gospel, then the Hebrew Writers; yet as *Corah*'s Censers, and the spoils of *David*'s enemies, were dedicated to the Sanctuary service, so may the Records, to be met with in these men, be of most excellent use and improvement to the explication of a world of passages in the New Testament: Nay multitudes of passages not possibly to be explained, but from these Records. For since the scene of the most actings in it, was among the Jews, the speeches of Christ and his Apostles were to the Jews, and they Jews by birth and education that wrote the Gospels and Epistles, it is no wonder if it speak the Jews Dialect throughout, and glanceth at their Traditions, Opinions and Customs at every step. What Author in the world but he is best to be understood from the Writers and Dialect of his own Nation? What one *Roman* Writer can a man understandingly reade, unless he be well acquainted with their History, Customs, Propriety of phrases and common speech? So doth the New Testament, *loquitur cum vulgo*: Though it be penned in Greek, it speaks in the phrase of the Jewish Nation among whom it was penned all along, and there are multitudes of expressions in it which are not to be found but there and in the Jews Writings in all the world. They are very much deceived that think the New Testament so very easie to be understood, because of the familiar doctrine it containeth, Faith and Repentance. It is true indeed, it is plainer as to the matter it handleth,

handleth, then the Old, becauſe it is an unfolding of the Old: but for the attaining of the underſtanding of the expreſſions that ituſeth in theſe explications, you muſt go two ſteps further then you do about the Old, namely to obſerve vvhere and how it uſeth the *Septuagints Greek*, as it doth very commonly, and when it uſeth the Jews Idiome, or reference thereunto, which indeed it doth continually: A Student well verſed in their Language and Writings would finde it no great difficulty to tranſlate the New Teſtament into Talmudick language, almoſt from verſe to verſe, ſo cloſe doth it ſpeak all along to their common ſpeech. The allegations that I have produced of this nature in this preſent Tract, I have done but curſorily, as not writing a Comment, but a running Survey of the Times, Order and Hiſtory of the whole New Teſtament: So that it may be many of them may not ſpeak to every Reader that full intent for which they are produced, and which, would I have ſpent time to have been their Interpreter [but I was willing to avoid prolixity] I could have made them to have ſpoken plainly. What I might have done in this kinde I ſhall ſhew but by one inſtance [which let not the Reader think tedious here, ſince I have avoided tediouſneſs in this kinde all along hereafter] and this is by a Comment in the way we have been ſpeaking of but upon one verſe, and that is the 22[d] verſe of the 5th Chapter of *Matthew*, which I have picked out the rather, to make an exercitation upon, becauſe it is generally held by all Expoſitors, that in it there is a plain reference to ſomething in the Jewiſh Cuſtoms, which is the thing we have been mentioning.

Whoſoever is angry with his brother without a cauſe, ſhall be in danger of Judgement, &c.

The ſenſe which is ordinarily given of this verſe in the conſtruction of many Expoſitors, is made to referre unto the three ſorts of Judicatories among the Jews: the loweſt conſiſting of three Judges, the middle of twenty three, and the ſupream of ſeventy one. With which alluſion and explication I cannot cloſe, upon theſe three Reaſons: 1. Becauſe the loweſt Judicatory to which they apply the word *The Judgement*, had nothing to do in capitall matters: and ſo the concluſion of the verſe before cannot be underſtood in this verſe, *The murderer ſhall be in danger of being judged by the Judicatory of three*, for they judged no ſuch thing; and anſwerably the firſt clauſe in this verſe, where the ſame word *The Judgement* is reſerved, cannot have the ſame application. 2. The word Συνέδριον is uſed only in the ſecond clauſe, and it will be hard to give a reaſon why the middle *Sanhedrin* ſhould only be ſo called [as that interpretation makes it to be] when all the three, and moſt eminently the higheſt, did bear that name. 3. To apply *Gehenna ignis* to penalty inflicted by the higheſt *Sanhedrins*, as divers do, doth cauſe ſo hard ſtraining [as may be obſerved in the ſeverall alluſions that are framed of it] that it is very farre from an eaſily digeſted and current ſenſe. I deny not indeed that *Chriſt* in the verſe alluded to ſomething of the Jews practiſes, in ſome point of Judicature, but unto what, I ſhall defer to conjecture, till its courſe come, in the method, in which it ſeemeth moſt genuine to take the unfolding of the verſe up, and that is 1. To conſider of three words in it; which alſo are to be met in other places, and ſo carry a more ge-

nerall concernment with them, then to be confined unto this verſe, and thoſe are, *Brother*, and ἔνοχος, and *Gehenna*. 2. To conſider of the three degrees of offences that are ſpoken of, namely *cauſeleſs anger*, ſaying *Raka*, and calling *Thou fool*. And 3. to conſider of the three penalties denounced upon theſe offences, viz. *Judgement*, *The Councill*, and *Hell fire*.

1. The word *Brother*, which doth ſo conſtantly wrap up all profeſſors of the Name of *Chriſt*, in the ſignification of it, in the New Teſtament, may not unfitly be looked upon, by reflexion upon the ſenſe of the word *Neighbour* in the Old Teſtament, as that was commonly interpreted and underſtood by the Jews: *By uſing the word Neighbour* [ſaith *Rabbi Nathan*] *he excludeth all the Heathen*, Aruch. in בן ברית. And let this paſſage of *Maymony* be well weighed: *It is all one* [ſaith he] *to ſlay an Iſraelite and to ſlay a Canaanite ſervant: he that doth either muſt be put to death for it: An Iſraelite that ſlayeth a ſtranger ſojourner is not put to death by the Sanhedrin for it, becauſe it is ſaid, If a man come preſumptuouſly upon his neighbour* [Exod.21.14.] *and it is needleſs to ſay, he is not to be put to death for a Heathen. And it is all one for a man to kill another mans ſervant, or to kill his own ſervant, for he muſt die for either, becauſe a ſervant hath taken upon him the Commandments, and is added to the poſſeſſion of the Lord.* In *Rotſeahh*,&c. *per.*2. By which it is apparent that they accounted all of their own Religion, and them only, to come under the title *Neighbour*; to which opinion how our Saviour ſpeaketh you may obſerve in *Luke* 10. 29,30.*&c.* So that in the Jewiſh Church there were thoſe that went under the notion of *Brethren*, that is, *Iſraelites*, who were all of one blood; and thoſe that went under the name of *Neighbours*, and thoſe were they that came in from other Nations to their Religion: *They ſhall no more teach every man his neighbour, and every man his brother*, Jer.31.34,*&c.* Now under the Goſpel, where there is no diſtinction of Tribes and kinreds, the word *Brother* is ordinarily uſed to ſignifie in the ſame latitude that *Neighbour* had done: namely all that come into the profeſſion of the Goſpel, and it is ſo taken alſo, as that had been, in contradiſtinction to a *Heathen*: *Any man that is called a Brother*, 1 Cor.5.11. If *thy brother* offend thee,*&c.* Let him be as *a Heathen*, Mat.18.15,17.

2. ἔνοχος, which our Engliſh rendereth, *Is in danger of*, tranſlates the word חייב and מחויב, which are as ordinarily uſed among the Jewiſh Writers, as any words whatſoever: as חייב מיתה *Guilty of death.* חייב כרת *Guilty of cutting off*, &c. Every page almoſt in either Talmud will give you examples of this nature.

3. *Gehenna*: It is well known that this expreſſion is taken from גיא הנום *The valley of Hinnom*, of which, and of the filthineſs and abominableneſs of which place, there is ſo much ſpoken in Scripture. There was the horrid Idol *Molech* to which they burnt their children in the fire: *And thither*, as *D. Kimchi* ſaith, *was caſt out all the filth and unburied carcaſes, and there was a continuall fire to burn the filth and the bones.* In *Pſal.*27.

From hence the Jews borrowed the word, and uſed it in their ordinary language, to betoken *Hell*: And the Text from which they eſpecially tranſlated the conſtruction, ſeemeth to have been the laſt verſe of the Propheſie of *Iſaiah*, which by ſome of them is gloſſed thus, *And they ſhall*

ſhall go forth out of Jeruſalem into the valley of Hinnom, and there they ſhall ſee the carcaſes of thoſe that rebelled againſt me, &c. Vid. *Kimch.* & *Ab. Ezr. in loc.*

It were endleſſe to ſhew the frequency of the word in their Writers: let theſe few examples ſuffice. *Chald. Paraph. in* Iſa. 26. 15. *Lord thou wilt drive all the wicked to Gehinnom.* And on *Iſa.* 33. 14. *The wicked ſhall be judged and delivered to Gehinnom the everlaſting burning.* And on *ver.* 17. *Thou ſhalt ſee thoſe that go down to the Land of Gehinnom.* *R. Sol.* on *Iſa.* 24. 22. *They ſhall be gathered together, as priſoners are gathered in the pit, and ſhall be ſhut up in priſon* מחייבי גהנום לגהנום ἔνοχοι εἰς γεεννὰν εἰς γεεννὰν, *They that guilty of Gehinnom into Gehinnom.* Targ. in *Ruth* 2. 12. *Be thou delivered from the Judgement of Gehinnom.* Midras Miſhle fol. 69. *Do you think to be delivered from the Judgement of Gehinnom?* Baal Tur. in *Gen.* 1. 1. *Becauſe of the Law, they are delivered from the Judgement of Gehennah,* &c. See the phraſe, *Matth.* 23. 33.

And now we have done with words, let us come to ſentences, and conſider the offences that are prohibited, which are eaſily acknowledged to be graduall, or one above another. About the firſt, *viz. Cauſeleſſe anger,* there needeth no explanation, the words and matter are plain enough.

The ſecond is, *Whoſoever ſhall ſay to his brother Racha.* A nickname or ſcornfull title uſuall which they diſdainfully put one upon another, and very commonly: and therefore our Saviour hath ſpecified in this word, the rather becauſe it was of ſo common uſe among them, and they made no bones at it. Take theſe few examples, *A certain man ſought to betake himſelf to repentance* [and reſtitution.] *His wife ſaid to him* Rekah *if thou make reſtitution, even thy girdle about thee is not thine own,* &c. Tanchum fol. 5. *Rabbi Jochanan was teaching concerning the building of Jeruſalem with Saphires and Diamonds,* &c. *One of his ſcholars laughed him to ſcorn. But afterward being convinced of the truth of the thing, he ſaith to him, Rabbi, Do thou expound, for it is fit for thee to expound: as thou ſaideſt ſo have I ſeen it: He ſaith to him* Rekah, *Hadſt thou not ſeen thou wouldeſt not have beleeved,* &c. Midras Tillin. fol. 38. col. 4. *To what is the thing like? To a King of fleſh and blood who took to wife a Kings daughter: he ſaith to her, Wait and fill me a cup, but ſhe would not: whereupon he was angry and put her away: She went and was married to a ſordid fellow: and he ſaith to her, Wait and fill me a cup: She ſaid unto him, Rekah, I am a Kings daughter,* &c. Idem in *Pſal.* 137. *A Gentile ſaith to an Iſraelite, I have a dainty diſh, for thee to eat of. He ſaith What is it? He anſwers Swines fleſh. He ſaith to him, Rekah, even what you kill of clean beaſts is forbidden us, much more this.* Tanch. fol. 18. col. 4.

The third offence is to ſay to a brother, *Thou fool,* which how to diſtinguiſh from *Racha,* which ſignifies *an empty fellow,* were ſome difficulty, but that *Solomon* is a good Dictionary here for us, who takes the term continually for a wicked wretch and reprobate, and in oppoſition to ſpirituall wiſdom: So that in the firſt clauſe is condemned *cauſeleſſe anger*; in the ſecond, *ſcornfull taunting and reproaching of a brother:* and in the laſt, *calling him a reprobate and wicked,* or uncharitably cenſuring

ring his ſpirituall and eternall eſtate. And this laſt doth more eſpecially hit the Scribes and Phariſees, who arrogated to themſelves only to be called חכמים *Wiſemen*, but of all others had this ſcornfull and uncharitable opinion, *This people that knoweth not the Law is curſed, Joh.7.49.*

And now for the penalties denounced upon theſe offences, let us look upon them, taking notice of theſe two traditions of the Jews, which our Saviour ſeemeth to face and to contradict. 1. That they accounted the command *Thou ſhalt not kill*, to aim only at actuall murder. So in their collecting of the 613 precepts out of the Law, they underſtand that command to mean but this, *That one ſhould not kill an Iſraelite:* Vid. *trip. Targ. ibid. Sepher Chinnuch ibid. Maym. in Rotſeah: per.*1. And accordingly they allotted this only violation of it to judgement. Againſt this wilde gloſſe and practiſe he ſpeaketh in the firſt clauſe: Ye have heard it ſaid, *Thou ſhalt not kill*, and he that killeth or committeth actuall murder, is liable to judgement, and ye extend the violation of that Command no further; but I ſay to you, that cauſeleſſe anger againſt thy brother is a violation of that Command, and even that maketh a man liable to judgement. 2. They allotted only that murder to be judged by the Councill or *Sanhedrin*, that was committed by a man in *propriâ perſonâ*. Let them ſpeak their own ſenſe: *A murderer is he that kils his neighbour with a ſtone, or with Iron: or that thruſts him into water or fire out of which it is not poßible to get out again, if the man die he is guilty,* חייב [ἔνοχος] *But if he thruſt him into fire or water, out of which it is poßible to get out again, though he die, yet he is quit. He ſets on him a dog or a ſerpent, he is quit: He intended to kill a ſtranger and kils an Iſraelite; To kill a little one, and kils one of ſtature: To hit him on the loins, and ſuch a blow on the loins could not kill him, but it miſſes the loins and hits him on the heart and kils him: he is quit. He intended to hit him on the heart, and ſuch a blow on the heart was enough to kill him, but it lights on the loins, and ſuch a blow on the loins was not enough to kill him, yet he dies: he is quit. He intended to ſtrike one of ſtature, and the blow was not enough to have killed one of ſtature, but it lights on a little one, and there was enough in the blow to have killed a little one, and he dies, yet he is quit, He intended to hit a little one, and there was enough in the blow to kill a little one, but it lights on one of ſtature, and there was not enough in the blow to kill one of ſtature, yet he dies: he is quit. R Simeon ſaith, Though he intended to kill one, and kils another, he is quit,* &c. Talm. in Sanhedr. per.9.

Any one that kils his neighbour with his hand, as if he ſtrike him with a ſword, or with a ſtone that kils him, or ſtrangles him till he die, or burns him in the fire, ſeeing that he kils him any how in his own perſon, lo ſuch a one muſt be put to death by the Sanhedrin: But he that hires another to kill his neighbour, or that ſends his ſervants and they kill him, or that violently thruſts him before a Lion, or the like, and the beaſt kils him: Any one of theſe is a ſhedder of blood, and the guilt of ſhedding of blood is upon him, and he is liable to death by the hand of heaven, but he is not to be put to death by the Sanhedrin. And whence is the proof that it muſt be thus? Becauſe it is ſaid, He that ſheds mans blood, by man ſhall his blood be ſhed. *This is he that ſlays a man himſelf, and not by the hand of another.* Your blood

blood of your lives will I require: *This is he that slays himself.* At the hand of every beast will I require it: *This is he that delivers up his neighbour before a beast to be rent in pieces.* At the hand of man, even at the hand of every mans brother will I require the life of man: *This is he that hires others to kill his neighbour: In this interpretation* requiring *is spoken of all the three,* behold *their judgement is delivered over to heaven* [or God.] *And all these manslayers and the like, who are not liable to death by the Sanhedrin; if the King of Israel will slay them by the Judgement of the Kingdom and the Law of Nations, he may,* &c. Maym. *ubi supr.* per. 2.

You may observe in these wretched traditions a twofold killing, and a twofold judgement: a mans killing another in his own person and with his own hand, and such a one liable to the judgement of the *Sanhedrin,* to be put to death by them as a murderer: And a man that killed another by proxy; not with his own hand, but hiring another to kill him, or turning a beast or serpent upon him to kill him. This man not to be judged and executed by the *Sanhedrin,* but referred and reserved only to the judgement of God. So that from hence we see plainly, in what sense the word *Judgement* is used in the later end of the preceding verse, and the first clause of this, namely not for the Judgement of any of the *Sanhedrins,* as it is commonly understood, but for *the Judgement of God.* In the former verse *Christ* speaks their sense, and in the first clause of this, his own, in application to it. Ye have heard it said, that any man that kils is liable to the Judgement of God; But I say unto you that he that is but angry with his brother without a cause, is liable to the Judgement of God. You have heard it said, That he only that commits murder with his own hand, is to be judged by the Councill or *Sanhedrin* as a murderer; But I say to you, that he that but cals his brother *Racha,* as common a word as ye make it, and a thing of nothing, he is liable to be judged by the *Sanhedrin.*

Lastly, He that saith to his brother, *Thou fool,* wicked one, or castaway, *shall be in danger of hell fire.* Ἔνοχος εἰς γέενναν πυρός. There are two observable things in the words. The first is the change of case from what was before: there it was said, τῇ κρίσει, τῷ συνεδρίῳ, but here εἰς γέενναν. And hereupon *S. Petit* in his *variæ Lectiones* lib. 1. cap. 1. professeth that he cannot wonder enough, that Expositors should not observe this variation: and what he himself maketh of the observation of it I shall not insist upon, but referre the Reader to his own words. Surely he little minds the *Greek* Text that sees not this in it, and there needs not any farre fetched Exposition to satisfie about it: It is but an Emphaticall raising of the sense, to make it the more feeling and to speak home: He that saith to his brother *Raka* shall be in danger of the Councill, but he that saies *Thou fool,* he shall be in danger of a penalty even to hell fire. And thus our Saviour doth equall the sin and penalty in a very just parallel. Injust anger, with Gods just anger and judgement: Publick reproach, with publick correction by the Councill: And censuring for a childe of hell, to the fire of hell. 2. It is no said εἰς τὴν γέενναν, *To the fire of hell,* but εἰς γέενναν πυρός, *To a hell of fire:* in which expression he doth still set the Emphasis higher: And besides the reference to the *valley of Hinnom,* he seemeth to referre to that penalty used by the

Sanhedrin;

Sanhedrin, of burning: the moſt bitter death that they uſed to put men unto: the manner of which was thus: *They ſet the malefactor in a dunghill up to the knees: and they put a towell about his neck, and one pul'd one way, and another another, till by thus ſtrangling him they forced him to open his mouth. Then did they pour ſcalding lead into his mouth, which went down into his belly and ſo burnt his bowels.* Talm. in Sanhed. per. 7. Now having ſpoken in the clauſe before of being judged by the *Sanhedrin*, whoſe terribleſt penalty was this burning, he doth in this clauſe raiſe the penalty higher, namely of burning, but in hell: not a little ſcalding lead, but even with *a Hell of fire*, &c.

The greateſt part of the New Teſtament might be obſerved to ſpeak in ſuch reference to ſometing or other commonly known, or uſed or ſpoken among the Jews, and even the difficulteſt paſſages in it might be brought to farre more facility then they be, if theſe references were well obſerved. There are divers places where Commentators, not able to clear the ſenſe for want of this, have been bold to ſay the Text is corrupt, and to frame a Text of their own heads; whereas the matter skilfully handled in this way, might have been made plain: As we have given experiment in this kinde in ſome as we have gone along, and divers others might have been inſtanced, but our work was not now to write a Comment.

Auguſt 28. 1654.

J. L.

THE

THE HARMONY, CHRONICLE AND ORDER OF THE New-Testament.

The First Part. VIZ. The HARMONY and ORDER OF THE FOUR EVANGELISTS.

SECTION I.

LUKE Chap. I. Ver. 1, 2, 3, 4.

LUKES *Preface. His warrant to write his Gospel.*

IN compiling the four Evangelists into one continued current and story, this Preface that *Luke* prefixeth to his Gospel, may very fitly be set before them all, as a generall Proem to the whole.

If he wrote his Gospel, neer about that time, when he wrote his *Acts of the Apostles*, it was not till *Paul* had now worn out his two years imprisonment in *Rome*, or thereabout, *Acts* 28. 30. which was twenty seaven years after *Christs* ascention: by which time the Gospel had been carried by the Apostles who were *eye-witnesses* of *Christs* actions, and by the Disciples, who were *Ministers of the word*, through the most parts of the world.

From these mens Sermons and relations, many undertook to write Gospels, partly for their own use, and partly for the benefit of others: which thing, though they did lawfully and with a good intent, yet because they did it not by inspiration, nor by divine warrant; albeit, what they had written were according to truth, yet was the authority of their writings but humane, and not to be admitted into the divine Canon. But *Luke* had his intelligence and instructions *from above*, ἄνωθεν, *ver.* 3.

SECTION II.

JOHN Chap. I. *from the beginning to* Ver. 15.

CHRIST's *Divinity shewed: and the fitnesse of him the Word, to be incarnate.*

After the Preface, this portion doth justly challenge to be ranked first: for it not only treateth of *Christs Divinity*, which is first to be looked after in his story, but it also sheweth, how proper it was for him the second person in the *Trinity* to be incarnate, rather then either of the other persons: 1. He being *the Word* by whom the world was created, and therefore fittest by whom it should be redeemed. 2. *The Word* in whom the promise of life was given, *ver.* 4. and so most fit by whom life should be brought. 3. The subsistence of the word of promise, that *shone as a light* throughout all the old Testament, *in the darknesse* of the types, figures, prophesies and mysteries there, and the darknesse of those obscure dispensations comprehended it not, but that it gave light and shone in that obscurity: and they could not comprehend it, it being a light to break out in a far greater lustre then they afforded.

SECTION III.

LUKE Chap. I. *from* Ver. 5. *to* Ver. 57.

Year of World.	Year of *Rome.*	*AUGUSTUS.*	*HERODIS.*
3927.	753.	30.	34.

The birth of John the Baptist, and the birth of our Saviour foretold by the Angel Gabriel.

The Method and order of this Section, will not need much proof or clearing. The preceding gave an intimation of *Christs* forerunner, *Joh.* 1. 6. and this begins to tell his story to the full.

HEROD *the Great*, by descent an *Edomite*, and placed by the *Romanes* King of *Judea*, [compare *Gen.* 27. 40.] among divers other plagues, in his uneven, and rugged reign, had slain the *Sanhedrin*, Joseph. Ant. l. 14. c. 17. and to plaster the businesse again, by the counsell of *Bava ben Bara* repaired the Temple, and made it incomparably more sumptuous then it was before, *Jucas. fol.* 19. He began this work in the 18th year of his reign, and it cost him eight years to finish it, *Jos. Ant. lib.* 15. *c.* 14. So that this new fabrick was but eight or nine years old at this year that we are upon.

In this Temple, *Zacharias* a Priest of the course of *Abia*, was offering incense in the holy place, as was used daily; and hath tidings brought him of a son, that should be forerunner to the *Messias*. Although *Zacharias* be said to have been *of the course of Abia*, yet can it hardly be thought that he was of his seed and posterity: for we finde mention but of four of the courses that returned out of *Babylon*, and *Abias* was none of them, *Ezra* 2. 36, 37, 38, 39. But the whole number of those Priests that did return of those four courses, being about 4290, were cast by lot into 24 courses, according to the Primitive institution, and *Zacharias* was of the eight, as *Abias* course had been before the captivity, and which yet bare his name, as the other did their names, who had denominated the courses from their first originall. Of this ordering of the courses after the captivity, both *Talmuds* speak largely, in the Treatise *Taanith cap.* 4.

Whether *Zacharias* were of the seed of *Abia* or no, it is apparent by his serving in *Abias* course, that he was not high-Priest, but one of the ordinary Priests, that served by course as their turn came, and that had their particular imployment in the service, by lot. The manner of their lottery for this purpose, is mentioned at large in *Tamid cap.* 3. in *Joma cap.* 1.

The Angel *Gabriel* who about 456 years ago, had given account to *Daniel* of the time of *Messias* his sufferings, doth now when that time is drawing neer, first bring tidings of his forerunners birth, and then of his own.

The Jerusalem Gemara in Joma fol. 42. *col.* 3. relates a story very parallel to this of *Zachary*, both of his seeing an Angel in the Temple, and of his stay there longer then was used at offering Incense. *Simeon the just*, say they, *served* Israel *in the high-Priesthood fourty years: And on the last year he saith unto them, This year I must die. They say to him, How knowest thou that? He answered. Every year hitherto, when I went into the most holy place* [on the day of expiation] *one like an old man cloathed in white, and vailed in white, went in with me, and came out with me. Now this year he went in with me, but came not out with me.* And instantly after, *The high-Priest might not stay praying in the most holy place long, lest he*

ſhould put the people into a fear. One once ſtaid long, and they were about to go in after him. Some ſay it was Simeon *the Juſt. They ſaid to him, Why didſt thou ſtay ſo long? He anſwered, I was praying for the Sanctuary of your God, that it ſhould not be deſtroyed. They ſay to him, Though thou diddeſt ſo, yet ſhouldeſt thou not have ſtayed ſo long.*

If this relation carry any truth with it, it might be looked upon, as the expiring of Viſion [as Propheſie had alſo ceaſed not long before that time:] for *Simeon the Juſt*, is ſaid to be משירי אנשי כנסת הגדולה *of the remnant of the men of* Ezraes *great Synagogue. Aboth R. Nathan cap.* 4. and upon the death of *Zachary* and *Malacy*, who were of that Synagogue, the ſpirit of Propheſie departed: And here Viſion and Propheſie is dawning again.

Zacharias for not beleeving the words of the Angel is ſtruck חרש *Deaf and Dumb:* and doth ſignifie the ſilencing of the *Leviticall* Prieſthood ere long to be. In the Jews Canons חרש is one of the five ſorts of perſons that they commonly exclude from all imployments and matters of honour, truſt, or import; and it means שאינו לא שומע ולא מדבר *one that can neither hear nor ſpeak*, Jerur in chegigah. fol. 75. col. 4.

His wife *Elizabeth* conceiving with childe, retires as a recluſe for five moneths ſpace, that ſhe might keep her ſelf from all defilement, ſhe carrying as choice a *Nazarite* in her womb as ſhe did, *ver.* 15.

Five moneths were not the whole time of her retiring for that, that urged her to keep cloſe ſo long, had the ſame tie upon her all the time ſhe went with childe; but five moneths are only named, by way of introduction to the ſtory, and occurrence in the ſixth moneth mentioned inſtantly after.

In the ſixth moneth the ſame Angel appeareth to the Virgin *Mary*, and telleth her of the birth of the *Meſſias*, to be of her: which ſhe beleeving, though by the courſe of nature ſo impoſſible, ſhe preſently goeth to her Coſen *Elizabeth* into the hill-countrey of *Judea* [to *Hebron*, ſee *Joſh.* 21. 11.] not only to viſit her and to rejoyce with her, nor only to ſee the proof of thoſe things that the Angel had told of her, but very probably, acted by the holy Ghoſt, that ſhe might conceive the *Meſſias* in *Hebron*, where ſo many choice and eminent types of him, and references to him had been in ancient time.

Theſe tidings come to the Virgin at the very latter end of the year that we are upon, or the beginning of the next, and her journey to *Hebron* is in the middle of winter.

SECTION IV.

MATTHEW Chap. I. *All the Chapter.*

CHRIST'S *Genealogy by the Line of* Solomon, *and by his ſuppoſed Father* Joſeph. *His Mother in danger to be divorced upon falſe ſuſpicion of Adultery.*

WHether it were that *Mary* conceived with childe at the inſtant of the Angels telling her of her conception, as hath been held moſt generally, or at the inſtant that ſhe came to her Coſen *Elizabeth* in *Hebron*, by the time, that ſhe had ſtayed with her *three moneths*, ſhe might eaſily be diſcovered to be with childe, as *Tamar* was after the ſame ſpace of time, *Gen.* 38. 24. Whoſe caſe and danger of death in that ſtory, compare with the Virgins caſe and danger of divorce in this. The *Talmudiſh* Decretals do allot three moneths for ſuch a diſcovery. *Every woman* [ſay they] *that is divorced or become a widow, behold ſhe may not be married, nor eſpouſed, till ſhe have ſtayed* 90 *daies, that it may be known whether ſhe be with childe or no; and that there may be diſtinguiſhing betwixt the ſeed of the firſt huſband, and the ſeed of the ſecond. Likewiſe a ſtranger and his wife which are proſelytes, they keep them aſunder* 90 *dayes, that there may be a diſcerning between the ſeed ſown in holineſſe*, [that is when they are come into the true Religion out of Heatheniſme. Compare 1 Cor. 7. 14.] *and the ſeed not ſown in holineſſe.* Talm. in Jehameth cap. 4. & in Chetubeth cap. 5. Maym. in Geruſhin cap. 11.

This ſpace of time conſidered, in the preſent ſtory, it ſheweth how fitly the laſt verſe of the preceding Section, *viz.* Luk. 1. 56. and the 18th verſe of this, do joyn together. The Genealogy interpoſed doth not interrupt, but illuſtrate the ſtory intended: And it is not only properly, but even neceſſarily, ſet in the front of the Evangelicall hiſtory, that ſatisfaction might be given by it, in that main point concerning *Chriſt*, which the Scriptures do ſo often inculcate, and which the Jews would firſt of all look after, namely to prove *Jeſus of Nazaret*, how ever ſo meanly born, yet to be *The ſon of David*. There were two remarkable *Maxims* among the Jewiſh Nation. 1. *That there was to be no King for* Iſrael,

but of the house of David *and line of* Solomon. *Talm. in Sanhedr. cap.*10. And consequently they looked for King *Messias* from that Line. 2. *That the family of the Mother is not called a family.* Juchasin.fol.55. Hereupon hath *Matthew* most pertinently brought this pedigree through the house of *Solomon*, and ended it in *Joseph* a male, whom the Jews looked upon as the Father of *Jesus*.

The last verse of this Chapter, as it referreth to the demeanour of *Joseph* and *Mary* in their mutuall society till the birth of *Christ*, lyeth properly in the Harmonizing of the Evangelists, in the place where it doth: But as it referreth to the birth of *Christ*, it is coincident with *Luk.*2.7. The Reader in his thoughts will place it as he seeth cause in these severall relations.

SECTION V.

LUKE Chap.I. *from* Ver.57. *to the end.*

John Baptist born.

WHen *Maries* three moneths stay with her Cosen *Elizabeth* was expired, it is easily guessed, that if *Elizabeth* by that time, were not delivered of her child, yet she was very neer it: and that consideration doth cleer the subsequence of this Section to the preceding.

John Baptist born in *Hebron*, the place of the residence of *Abraham*, and of the first Royalty of *David*. Here Circumcision was first ordained, and here is he born, that was to bring in Baptisme instead of Circumcision. The Priests at the Temple, as they looked for break of day, used oft to say, *The face of all the skie is bright even unto Hebron.* Talm. in Joma.cap.3. & in Tamid cap.3. Compare the dawning of the Gospel now rising there, in the birth of the *Baptist*; and compare the words of *Zacharias a Priest*, ver.78,

The time of the *Baptists* birth, will be found [by setting that clock from our Saviour] to have been in the Spring much about the time of the *Passeover*, about which time of the year *Isaac* was born.

SECTION VI.

LUKE Chap.II. *from* Ver.1. *to* Ver.40.

World.	*Rome.*	*Augustus.*	*Herod.*	*CHRIST Born.*
3928.	754.	31.	35.	

LUKE maketh the coherence cleer, when he interposeth nothing betwixt the birth of the *Baptist* and the birth of *Christ*: and indeed there is nothing to be found in any of the Evangelists that can interpose.

The four Monarchies which *Daniel* had told should be, and should expire, before the coming of *Christ*, have now run their course, and a fifth is risen far more potent and fully as cruell as all the four put together, and therefore it is pictured with the badges of all the four, *Rev.*13.2. compared with *Dan.*7.4,5,&c.

A Decree of *Augustus* given out at *Rome*, becomes an occasion of accomplishing a Decree of the Lords, namely of the birth of the *Messias* at *Bethlehem*. He is born under a *Roman* taxation, and now that Propheste of *Chittim* or *Italy* afflicting *Heber*, Numb.24. 24. beginneth livelily to take place.

The time of his birth was in the moneth *Tisri* [which answereth to part of our *September*] and about the Feast of *Tabernacles*, as may be concluded upon by observing that he lived just *two and thirty years old and an half*, and died at *Easter*. That moneth was remarkable for very many things. In it the World was created, the Tabernacle begun, and the Temple consecrated: and as the *Jerusalem Gomarists* well observe, *In it were the Fathers* [before the flood] *born*: In *Resh hashavah fol.*56. *cap.col.*4.

His birth was in the night, and attended with a Song of the whole quire of Angels [as *Heb.*1.6. and compare *Job* 38.7.] and with a glorious light about *Bethlehem* Shepheards, to whom this great Shepheard is first revealed.

At eight dayes old he is Circumcised, and made a member of the Church of *Israel*: At fourty dayes old, he is presented in the Temple in the east gate of the Court of *Israel*, called *the gate of Nicanor*; and *Maries* poverty is shewed by her Offering [compare *ver.*24. with *Lev.*12.6,8,] yet her Childe is owned as *the consolation and expectation of* Israel.

The first year of his age and infancy *Christ* spent at *Bethlehem*: for whereas the Lord by the Prophet had appointed his birth there, *Mich.*5.2. his parents had no warrant for his education

education in any place but there, till the Lord should give them an expresse for it, which he didby an Angel, *Mat.*2.22. Therefore how the words of *Luke* in *chap.*2. *ver.*39. are to be understood we shall observe upon the next Section.

SECTION VII.

MATTH. Chap.II. *All the Chapter.*

CHRIST II. *CHRIST homaged by the wise men, Persecuted by* Herod, *flies into Egypt.*

THE order of this Section and Story is cleared by *ver.*7. and *ver.*16. by which it appeareth that *Christ* was *two years old* when the wise men came to him: For *Herod* had enquired diligently of them the time when the Star appeared, and according to the time that they had told him, he slew the male children *from two years old and under. From two years old,* because they had told him it was so long since the Starre appeared; And *under two years old,* because he would make sure work, as to that scruple that might arise, namely, whether the Star were a fore-runner, or a concomitant of the Birth of that King of the Jews that they spake of.

Now that the Star appeared at the instant of his birth, cannot but be concluded upon this consideration, if there were no more, That otherwise it left the wise man so uncertain of the time when he should be born, as that they could not tell whether he were born or no, no not when they were come to *Jerusalem.*

The appearance of the Star therefore was on the night when he was born, and they having told *Herod* how long it was since it appeared, he accordingly slayeth all the children of two years old; for so old according to their information did he account the childe to be for whom he sought, and yet withall he slew all the children under that age, that he might be sure to hit and not fail of his design. This considered, it sheweth that *Christ* was in his second year at the wise mens coming, and withall it proveth the order of this Section to be proper, and that this Story is to be laid after the story of *Maries* Purification and not before, as many have laid it.

It may be objected indeed, that *Luke* having given the Story of his presenting in the Temple, concludeth, *When they had performed all things according to the Law, they returned into Galilee:* Now if they returned into *Galilee* when *Christ* was 40 daies old, how was he found at *Bethlehem* at two years old? *Answ. Luke* is to be understood in that passage according to the current of his own Story. He had nothing to say about this matter of the wise men, nor of Christs journey into *Egypt* [because *Matthew* had handled that to the full before] and the next thing that he hath to relate, is his coming out of *Galilee* to *Jerusalem,* to one of the Festivals: having nothing therefore to insert between his presenting in the Temple at forty dayes old, and his coming again to the Temple at twelve years old, he maketh this brief transition between *when they had performed all things according to the Law they returned into Galilee,* that he might thereby bring *Christ* to *Galilee,* from whence he came when he shewed his wisedom at twelve years old.

Μάγοι in Scripture is alwaies taken in the worst sense for men practising Magicall and unlawfull Arts; and if it be to be understood so in this place, it magnifieth the power and grace of *Christ* the more, when men that had been of such a profession become the first Professors of *Christ,* of any among the Gentiles: They seeing a new and uncouth Starre in the Heavens [it may be the light that shone about *Bethlehem*-Shepherds seemed to them at distance a new strange Star hanging over *Judea*] are informed by God two years after what it signified; and are wrought upon by his Spirit to come and homage *Christ* whom it pointed out.

Herod at the report of the *King of the Jews* born, and that with the attendance of such a glorious Starre, looks upon him as the *Messiah,* yet endeavours to murder him. He is sent by the direction of an Angel with his mother into *Egypt,* where there was at this time an infinite number of the Jewish Nation. *Succah cap.*5. *At Alexandria there was a great Cathedrall, double cloistered, and sometime there were there double the number of Israel, that came out of Egypt, and there were* 71 *golden chairs, according to the* 71 *Elders of the great Sanhedrin; And there was a Pulpit of Wood in the middle, where the Minister of the Congregation stood,* &c. The *Babylon Talmud* saith, *Alexander the Great* slew these multitudes, but the *Jerusalem* saith *Trajanus* did. And the Authour of *Inchasin* will shew you a truth in both. For, *In the daies of* Simeon *the Just* (saith he) Alexandria *which was*

Amen

Amen Min Ne, was full of Iſraelites, double the number of thoſe that came out of Egypt, &c. *But they were all ſlain by* Alexander. *But after this it was re-peopled again from the time of* Onias, *who built there a great Temple, and an Altar, and all the men of Egypt went thither*, &c. *And there was a great Congregation there, double to the number of thoſe that came out of Egypt. Fol.*14. Of this Temple built by *Onias* in *Egypt*, *Joſephus* maketh mention, *Antiq. lib.*13. *cap.*6. And the *Talmud* in *Menacheth*, cap.13. So that *Chriſt* being ſent into *Egypt* was ſent among his own Nation, who had filled that Countrey.

The time that he was in *Egypt* was not above three or four moneths, ſo ſoon the Lord ſmote *Herod* for his butchery of the innocent children, and murtherous intent againſt the Lord of Life. *Joſeph* and *Mary* being called out of *Egypt* after *Herods* death, intend for *Judea* again, thinking to go to *Bethlehem*, but the fear of *Archelaus*, and the warning of an Angel directs them into *Galilee*; They knew not but that *Chriſt* was to be educated in *Bethlehem* as he was to be born there; therefore they kept him there till he was two years old, and durſt not take him thence, till fear and the warrant of an Angel diſmiſſeth them into *Egypt*; And when they come again from thence, they can think of no other place but *Bethlehem* again, till the like fear and warrant ſend them into *Galilee*.

CHRIST.
III.
IV.
V.
VI.
VII.
VIII.
IX.
X.
XI.

There is none of the Evangeliſts that recordeth any thing concerning *Chriſt*, from the time of his return out of *Egypt*, till he come to be twelve years old, which was for the ſpace of theſe years; For the better underſtanding of which times let us take up ſome few paſſages in *Joſephus*.

*Antiq. lib.*17. *cap.*10. *Herod* (ſaith he) *reigned* 34 *years, from the time that Antigonus was taken away, and* 37 *years from the time that he was firſt declared King by the Romans.*

And again in the ſame Book *cap.*15. *In the tenth year of the reign of* Archelaus, *the people not enduring his cruelty and tyranny, they accuſed* Archelaus *to* Cæſar, *and he baniſhed him to* Vienna: *And a little after* Cyrenius *was ſent by* Cæſar *to tax* Syria, *and to confiſcate* Archelaus *his goods.*

And *lib.*18. *cap.*1. Coponius *was alſo ſent with* Cyrenius *to be governour of* Judea.

And *ibid. cap.*3. Coponius *returning to* Rome, Marcus Ambibuchus *becometh his Succeſſor in that government. And after him ſucceeded* Annius Rufus, *in whoſe time died* Cæſar Auguſtus *the ſecond Emperour of the Romans.*

Now when *Auguſtus* died *Chriſt* was fourteen years old, as appeareth from this, that he was 29. years old compleat, and beginning to be thirty, in the fifteenth year of *Tiberius* the Emperour next ſucceeding, *Luke* 3. 1,2. Reckon then theſe times that *Joſephus* hath mentioned between the death of *Herod* and the death of *Auguſtus*, namely, the ten years of *Archelaus*, and after them the government of *Coponius*, and after him *Ambibuchus*, and after him *Rufus*, and it will neceſſarily follow that when *Herod* ſlew *Bethlehem* children, *Chriſt* being then two years old, it was the very laſt year of his reign.

SECTION VIII.

LUKE Chap.II. *from* Ver.40. *to the end of the Chapter.*

World.	*Rome.*	*Auguſtus.*	*CHRIST.*	*Archelaus.*
3939.	765.	42.	XII.	10.

CHRIST at twelve years old *ſheweth his wiſedom among the Doctors*: At the ſame age had *Solomon* ſhewed his wiſedom in deciding the controverſie between the two harlots. *Ionic. Martyr. in Epiſt. ad Mignoſ.*

IT is very eaſie to ſee the ſubſequence of this Section to that preceding: Since there is nothing recorded by any of the Evangeliſts concerning *Chriſt* from his infancy till he began to be thirty years old, but only this Story of his ſhewing his wiſedom at twelve years old among the Doctors of ſome of the three *Sanhedrins* that ſate at the Temple; for there ſate one of 23. Judges in the Eaſt-gate of the Mountain of the houſe called the gate *Shuſhan*; Another of 23. in the gate of *Nicanor*, or the Eaſt-gate of the Court of *Iſrael*. And the great *Sanhedrin* of 71. Judges, that ſate in the Room *Gazith*, not farre from the Altar.

Though *Herod* had ſlain the *Sanhedrin*, as is related by *Joſephus* and divers others, yet was not that Court, nor the judiciary thereof utterly extinguiſht, but revived again, and continued till many years after the deſtruction of the City.

His Story about this matter is briefly thus given by the *Babylon* Talmud, in *Bava Bathra*

thra fol.3. facic.2. *Herod was a ſervant of the Armenian Family; He ſet his eyes upon a girl of it. One day the man heard a voice from Heaven* [Bath Kol] *which ſaid, Any ſervant that rebelleth this year ſhall proſper. He riſeth up, and ſlayeth all his Maſters: but left that girl,* &c. *And whereas it is ſaid, Thou ſhalt ſet a King over thee from among thy brethren* [which as the gloſſe there tells us, their Rabbies underſtood, *of the chiefeſt of thy brethren*] *he roſe up and ſlew all the great ones, only he left* Baba ben Bora *to take counſell of him.* The gloſſe upon this again tells us: *That he ſlew not utterly all the great ones, for he left* Hillel *and the ſons of* Betirah *remaining:* and *Joſephus* relateth alſo, that he ſpared *Shammai:* to which *Abraham Zacuth* addeth, that *Menahim* and 80 gallant men of the chief of the Nation were gone over to his ſervice and to attend upon him. So that theſe of themſelves, and by ordination of others, did ſoon repair that breach that his ſword had made in the *Sanhedrin*, he not reſiſting its erection again, when he had now taken away the men of his diſpleaſure.

Hillel was preſident, and ſate ſo fourty years, and died [by the Jews computation applied to the Chriſtian account] much about this twelfth year of *Chriſt*. For they ſay that *he lived an hundred and twenty years, the laſt fourty of which he ſpent in the Preſidency of the Sanhedrin, entring upon that dignity an hundred years before the deſtruction of the City.*

Menahem was at firſt Vicepreſident with him, but upon his going away to *Herods* ſervice, *Shammai* came in his room: and now two as eminent and Learned men ſate in thoſe two chairs, as ever had done ſince the firſt birth of traditions. *Hillel* himſelf was ſo deſerving a man, that whereas in the vacancy of the Preſidentſhip, by the death of *Shemaiah* and *Abtalion*, *R. Judah* and *R. Jeſhua* the ſons of *Betirah* might have taken the chairs, they preferred *Hillel* as the worthier perſon, *Talm. Jeruſ. in Piſſachim. fol.*33. *col.*1. He bred many eminent ſcholers, to the number of fourſcore, the moſt renowned of which by name were, *Jonathan ben Uzziel* the Chaldee Paraphraſt, and *Rabban Jochanan ben Zaccai*: both probably alive at this year of *Chriſt*, and a good while after. The latter was undoubtedly ſo, for he lived to ſee the deſtruction of the City and Temple, and ſate Preſident in the *Sanhedrin* at *Jabneh* afterwards. And till that time alſo lived the ſons of *Betirah* mentioned before.

Shammai was little inferiour to *Hillel* in learning or in breeding learned men: and their equall learning and ſchools, bred differences between them in point of learning, and determination about ſome things in their traditions. The two Maſters controverting about a few Articles, but their Schollers about very many, and their differences very high.

This contention of the Schollers grew ſo very high even in the Maſters time, that it is recorded that the Schollers of *Shammai* affronted and bandied againſt *Hillel* himſelf, in the Temple court. *Jeruſ. in Jom.Tobh. fol.*61. *col.*3. And the quarrellings of theſe Schools were ſo bitter, that as the ſame *Talmud* relateth, it came to effuſion of blood and murdering one another, *Shabb.fol.*3.*col.*3. *Theſe are ſome of the Traditions that were made or ſetled in the Chamber of* Hananiah *the ſon of* Ezekia, *the ſon of* Baron. *The perſons were numbred, and the Schollers of* Shammai *were more then the Schollers of* Hillel. *That day was a grievous day to* Iſrael *as was the day of the making of the golden Calfe. The Schollers of* Shammai *ſtood below and ſlew the Schollers of* Hillel. Nor did theſe animoſities ceaſe, but they were ever croſſing and jarring, till at the laſt the Schools of *Hillel* carried it, by the determination of a divine voice from Heaven, as was pretended [for to ſuch fictions they glad to betake themſelves.]

Till the divine voice [Bath Kol] *came forth, it was lawfull for any one to practiſe according the weighty or light things of the School of* Shammai, *or according to the weighty or light things of the School of* Hillel. *There came forth a divine voice at* Jabneh *and ſaid, The words of the one and of the other are the words of the living God, but the certain determination of the thing is according to the School of* Hillel. *And whoſever tranſgreſſeth againſt the words of the School of* Hillel, *deſerveth death.* Ibid. in Beracoth fol.3.col.2.

At theſe times then that we are upon, their School-Learning was come to the very height, *Hillel* and *Shammai* having promoted it to a pitch incomparably tranſcendent above what it had been before; and accordingly now began the Titles of *Rabban* and *Rabbi*; *Rabban Simeon* the Son of *Hillel* being the firſt Preſident of the *Sanhedrin* that bare a Title, for till theſe times their great and Learned men, had been called only by their bare proper names. So that now in a double ſeaſonableneſſe doth *Chriſt* the divine wiſdome of God appear and ſet in among them, at twelve years old beginning, and all the

time

time of his Miniſtry after, going on to ſhew them wiſdome fully, and his own Word and Doctrine the divine oracles of wiſdome. In a double ſeaſonableneſſe I ſay, when their Learning was now come to the height, and when their Traditions had to the utmoſt made the word of God of no effect.

This twelfth year of *Chriſt*, was the laſt year of the reign of *Archelaus* the Sonne of *Herod*, of whom is mention, *Matth.*2.22. He is accuſed to *Auguſtus* for male-adminiſtration, and thereupon baniſhed by him to *Vienna*, as was mentioned before. And *Coponius* comes Governour of *Judaa* in his ſtead.

CHRIST. XII. XIV.

AUGUSTUS *Cæſar* dieth this fourteenth year of *Chriſt*, on the nineteenth day of *Auguſt*: *duobus Sextis, Pompeio & Apuleio. Coſſ. Suet. in Auguſto. cap.*10. He was 75 years, 10 moneths and 26 dayes old, having been Monarch ſince his victory at *Actium* 44 years, wanting 13 dayes. *Dion Caſs. lib.*56. TIBERIUS *Cæſar* reigneth in his ſtead.

CHRIST. XV. XVI. XVII. XVIII. XIX. XX. XXI. XXII. XXIII. XXIV. XXV. XXVI. XXVII. XXVIII.

All this ſpace of Chriſts life, from his twelfth year of age, to his twenty ninth, is paſſed over by all the Evangeliſts in ſilence, becauſe they were not ſo much to treat of his private life and imployment, as of his publike Miniſtry. And here they follow the ſame courſe that the Angel *Gabriel* had done, in his foretelling of the time of his appearing. *Dan.*9.24,25, *&c.* where ſpeaking of the years that ſhould paſſe, from his own time unto *Meſſiah the Prince*, he beginneth the ſtory of *Meſſiah*, from the time of his Miniſtry only, or from the latter half of the laſt ſeaven years there mentioned, the time when he ſhould confirm the Covenant with the many, *&c.*

Theſe years he ſpent with his Parents at *Nazaret*, Luk.2.51. following his Fathers trade of Carpentry, *Matth.*13.55. with *Mark.*6.3. And theſe two things were they eſpecially, that did ſo mainly cloud him from the eyes of the Jews, that they could not own him for the *Meſſias*, namely becauſe he was of ſo poor condition and education, and they looked for the *Meſſias* in a pompous garb, and becauſe his firſt appearing in his Miniſtry was not from *Nazaret*: his birth at *Bethlehem* ſo many years ago, either having been out at all taken notice of when it was, or if it were, by this time worn out of notice and remembrance.

SECTION IX.

LUKE Chap.III. *from the beginning to* Ver.18. MATTH. Chap.III. *from the beginning to* Ver.13. MARK Chap.I. *from the beginning to* Ver.9.

CHRIST. XXIX.

The Goſpel began in JOHNS *Miniſtry and Baptiſme.*

THe order of this Section is confirmed by all the three. *Mark* hath made this the beginning of his Goſpel, becauſe the preceding occurrences of *Chriſts* birth and Minoitry, were committed by the holy Ghoſt who held his pen, to the pens of others: He calls the Miniſtry and Baptiſme of *John, the beginning of the Goſpel*, and that deſervedly, both in regard of *Johns* preaching and proclaiming *Chriſts* appearing to be ſo neer, as alſo in regard of the great change that his Miniſtry introduced, both in doctrine and practiſe: He preaching and adminiſtring the *baptiſme of repentance for the remiſſion of ſins*, whereas baptiſme till that time had been uſed and taken up as an obligation to the performance of the Law: And he baptizing Jews into another religion then their own, whereas till then, baptizing had been uſed, to admit Heathens into the religion of the Jews.

Here is the ſtandard of time that the holy Ghoſt hath ſet up in the new Teſtament: unto which as unto the fullneſſe of time, he hath drawn up a chronicall chain from the Creation: and from which as from a ſtanding mark, we are to meaſure all the times of the new Teſtament if we would fix them to a certain date.

There are two main ſtories that *Luke* layeth down in his third Chapter: the one is *Johns baptizing*, and the other is, *Chriſt baptized* by him, and he hath dated the former *in the fifteenth year of* Tiberius Ceſar, and how to date the latter we are taught and helped by theſe collections. 1. He intimateth to us that *Chriſt* when he was baptiſed by *John*, was but entring on his thirteenth year, as the wonders that he hath uſed do plainly evi-

dence.

dence Ἀρχόμενος ὡσεὶ, *He was beginning to be about thirty years of age*, or *after a manner*, and in such a way of reckoning, as the Scripture ordinarily useth, accounting the very first day of a year, as that year. יום אחד השנה חשוב כשנה : *One day of the year is reputed that year.* Tal.Bab.Resh hashavah fol.2. 2. *John* baptized half a year before *Jesus* came to be baptized of him, for he was half a year younger then *John*, Luk.1.26. and as *Christ* was baptized and entred his Ministry, just when he was beginning to enter upon his thirtieth year, so *John* had begun his Ministry at the same age, and both according to the Law, *Numb.*4. 3. Christ was baptized in *September*, at what time of the year he had been born: For the phrase of *Luke* mentioned before, doth plainly confirm, that his baptism was close to that time of the year, that had been the time of his birth. 4. For the synchronizing therefore of the year of *Christ* with the year of *Tiberius*, we must lay *Tiberius* his fifteenth collaterall in *Annal*, accounting with *Christs* nine and twentieth; whether you reckon *Tiberius* his year from the very time of the year that he began to reign, which was the 20th of *August*, [and then in *September* when *Christ* was baptized, his sixteenth year was begun, and *Christs thirtieth*] or whether you reckon according to the common accounting of the *Roman Fasti*, from *January* to *January*, and then though *Christ* indeed spent three moneths of his thirtieth year in *Tiberius* his fifteenth so accounted, yet he spent three times three moneths of it in his sixteenth.

The fifteenth year of *Tiberius* then and the nine and twentieth of our Saviour, was the great year of the beginning of the Gospel, in the preaching and baptizing of *John*, who began this work about Passeover time, or in the moneth *Abib*, otherwise called *Nisan*. The time of the year that *Abraham* had received the Promise, *Isaac* was born, *Israel* was redeemed out of *Egypt*, and the Tabernacle was erected in the wilderness. The Jews speak more then they are aware of, when they say, that *As in Nisan there had been redemption, so in Nisan there should be redemption.* Tal.Bab.ubi supr.fol.11. The Gospel began, and *Christ* died in that moneth.

Now whereas it may seem strange, that upon *Johns* beginning to baptize, he introducing so strange a practise and doctrine among them, yet the people should flock to him in so great multitudes, as the Evangelists shew they did, and receive his baptisme with so much readinesse: [besides that generall satisfaction that may be given to this, from the consideration of Gods speciall hand and work, providing entertainment for his Gospel, now setting forth,] these four things also may be pertinently observed.

1. This was the time that the Nation expected that the *Messias* should appear: See *Luk.*19.11. *Gabriels* seventy in *Dan.*9. had so plainly and exactly pointed to this very time, that not only the pious and the studious among the Nation, could not but observe it, but it had even raised an expectation through a great part of the world, of some great Potencie to arise among the Jewish Nation about these times, which should subdue and be Ruler of all the world. *Percrebuerat oriente toto vetus & constans opinio, esse in fatis ut eo tempore Judaea profecti rerum potirentur.* Sueton.in Vesp. cap.4. *An old and a constant opinion had grown through the whole East, that some coming out of the East should be Master of all.*

Nay so evident was the time and truth in *Daniel*, that the *Jerusalem Gomarists* that could be well content to deny that *Messias* was already come, as the rest of their Nation do, yet they cannot but confesse it in *Beracoth. fol.*1. *col.*1. in this story. *Our Doctors say, the Name of King Messias is* David: *R. Joshua ben Levi saith, His Name is The branch.* [Zech.3.8.] *R. Judah the son of R. Ibhu saith, his Name is Menahem,* [the Comforter.] *And this helps to prove that which R. Judah saith, namely this example of a certain Jew: Who as he was plowing his Ox lowed: A certain Arabian passing by and observing his Ox low said, O Jew, O Jew, loose thine Oxen, and lay by this plow, for behold your Sanctuary is destroyed. The Ox lowed a second time. He saith to him again, O Jew, O Jew, yoke thine Oxen, and tie on thy plow, for behold King Messias is born. He saith to him, What is his Name? the other answered Menahem* [the Comforter:] *And what is his Fathers Name? He answered, Hezekiah* [the strong God.] *He saith to him, Whence is he? He answered, From the royall Palace of Bethlehem Judah. He went and sold his Oxen, and sold his plow and gears, and went about from City to City selling swadling clothes for babes. When he came to that City, all the Women bought of him, but the Mother of Menahem bought not. He heard the voice of the Women saying, O Mother of Menahem, thou Mother of Menahem, Bring some things sold here to thy childe. She answered, Now I pray, that all Israels enemies may be hanged, for on the day that he was born the house of the Sanctuary was destroyed. He saith to her, We hope*

as it is destroyed at his feet, so it will be built at his feet. She saith to him, I have no money. And why, saith he, doth he suffer for that? If thou have no money now, I will come again after two dayes and receive it. After the dayes he came to the City and saith to her, How does the Childe? She answered him, Since the time that thou saweſt me, there came windes and ſtorms and took him out of my hands. A cleer confeſſion of *Chriſts* being already come, and of the poverty of his Mother.

2. They expected a great change of things when *Meſſias* ſhould come: That Promiſe in the Prophet of *new Heavens and a new earth*, to be created, raiſed this expectation. Hence have they this ſaying, אל"ף ש"ם עתיד הקב"ה לחדש את עלומו *The holy bleſſed God will renew the world for a thouſand years.* Aruch in ערק. [*John* ſpeaks their own language, when he ſpeaks of *reigning with Chriſt a thouſand years*, Rev. 20. 4. which is no more to be underſtood of the time yet to come, then *Meſſias* is yet to be expected as not come.] Hereupon they call the *dayes of the Meſſias* בריה חדשה *A new Creation*, as 2 *Cor.* 5. 17. In Midris Tillin. fol. 4. col. 3. *R. Houne* ſpeaketh of three ages, and the laſt that he mentioneth is דורו של משיח *the age of the Meſſias: And when that comes*, ſaith he, *the holy bleſſed God ſaith, Now it lies upon me to Create a new Creation.* They likewiſe call at that time העולם הבא *the world to come*, becauſe of the change of things that they expected then, as if a new world were created. *Tanchum. fol. 77. col. 3. In the world to come I will ſend my meſſenger ſpeedily, and he ſhall prepare the way before me.* *Paul* taketh *the world to come* in this ſenſe, *Heb.* 2. 5.

3. Baptiſme had been in long and common uſe among them many generations before *John Baptiſt* came, they uſing this for admiſſion of Proſelytes into the Church, and baptizing, men, women and children for that end.

Talm. in Jobamoth cap. 4. and Moym. in Iſſure biah, cap. 13. *A perſon is not a proſelyte till he be both circumciſed and baptized.*

Id. in Chittubeth cap. 1. קטנים שטבלין אותו על דעת בית דין. *A little one they baptize, by the appointment of the Conſiſtory.* And Maym. in Avadim. cap. 8. *An Iſraelite that takes a little Heathen childe, or that findes an Heathen infant, and baptizeth him for a proſelyte, behold he is a proſelyte.*

Hence a ready reaſon may be given, why there is ſo little mention of baptizing Infants in the new Teſtament, that there is neither plain precept nor example for it, as ſome ordinarily plead: The reaſon is, becauſe there needed no ſuch mention, baptizing of Infants having been as ordinarily uſed in the Church of the Jews as ever it hath been in the Chriſtian Church: It was enough to mention that *Chriſt* eſtabliſht baptiſm for an Ordinance under the Goſpel; and then, who ſhould be baptized, was well enough known, by the uſe of this Ordinance of old. Therefore it is good plea, *Becauſe there is no cleer forbidding of the baptizing of Infants in the Goſpel*, ergo *they are to be baptized*: for that having been in common uſe among the Jews, that Infants ſhould be baptized as well as men and women, our Saviour would have given ſome ſpeciall prohibition if he intended that they ſhould have been excluded: ſo that ſilence in this caſe doth neceſſarily conclude approbation to have the practiſe continued which had been uſed of old before.

Johns baptiſm differed from that before, only in this; that whereas that admitted proſelytes to the Jewiſh religion, this admitted and tranſlated Jews into the Goſpel religion: that was a baptiſme binding them over to the performance of the Law, as their Circumciſion did, but this was *a baptiſme of repentance for the remiſſion of ſinnes*, as was obſerved before.

4. Though ſome of the Nation expected that the *Meſſias* would come and redeem them, though they were impenitent, as ſome of the *Gentiles* plead in *Talm. Bab. Sanhedr. cap.* 10. *& R. Samuel in articulis fidei Judaica*: yet was it more generally held and with good reaſon, that the *Meſſias* would look for a repenting generation: and thereupon others of the *Gomariſts* in the place alledged ſay: *If Iſrael repent but one day, preſently the Meſſias cometh.*

Upon the conſideration of theſe things, it will appear the leſſe ſtrange, that the people flowed in to *Johns* baptiſme in ſo great a conflux, this being the time about which the Nation expected the appearing of *Meſſias*, baptiſme being a thing moſt commonly known and uſed among them, and this baptiſme of repentance adminiſtred preparatively toward the entertainment of *Chriſt* now ready to come, being ſutable to their own apprehenſions of the neceſſity of repentance, againſt his coming.

Baptiſme was [beſides other tendencies of it] as a badge whereby thoſe that received

it

it and ſtuck to it, were marked out for ſafety and preſervation againſt that deſtruction that was to come upon the Nation for unbelief. Therefore *John* conſtrues their coming to be baptized, their *fleeing from the wrath to come:* and *Peter* in the ſame ſenſe, doth ſay, that *baptiſme doth now ſave*, 1 Pet. 3.21. as the Ark had done in the deſtruction of the old world, ſo this from the deſtruction now coming. And *Acts* 2.40. to his admonition to *Repent and be baptized*, he addeth, *Save your ſelves from this untoward generation.*

§	§	§
MATTH. Chap. III. *from* Ver. 13. *to the end.*	MARK Chap. I. Ver. 9, 10, 11.	LUKE Chap. III. Ver. 21, 22.

CHRIST. XXX. CHRIST is baptized being thirty years old initiant. *Joſephs* age at his appearing before *Pharaoh*, Gen. 41.46. The Prieſts, at their entrance into their office, *Numb.* 4. and *Davids* when he began to raign, 2 *Sam.* 5.4.

He hath now three years and an half to live, and to be a publike Miniſter of the Goſpel, as the Angel *Gabriel* had told, *Dan.* 9.27. that *in half of the laſt ſeaven of the years* there named, he ſhould confirm the Covenant: *R. Jochavan* ſaith, *Three years and an half the divine glory ſtood upon the mount of Olives and cried, Seek the Lord while he may be found.* Midr. Till. fol. 10. col. 4.

This ſpace of time had been renowned before, by *Elias* his ſhutting up Heaven, *Luk.* 4. 25. *James* 5.17. and now Heaven is opened: by the perſecution of *Antiochus* when all religion was deſtroyed, *Dan.* 12.7, 11. and now redemption and reſtoring is come.

Chriſt therefore living three years and an half and dying at *Eaſter*, it followes that he was baptized in *Tizri, about the Feaſt of Tabernacles*, at which time of the year he had been born: and was now, when he was baptized, nine and twenty years old compleat, and juſt entring upon his thirtieth: to which add his three years and an half after his baptiſme, and it reſulteth, that he died, being two and thirty years old and an half: the exact time of *Davids* reign in *Jeruſalem*, 1 King. 2.11. *The dayes that David reigned over Iſrael, were fourty years; ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem:* that is, in *Hebron* ſeaven years and an half, 2 *Sam.* 5.5. and in *Jeruſalem* two and thirty years and an half: ſo the *Jeruſ. Talm.* counteth well, in *Roſh haſhavah*, fol. 1. col. 2.

As *Chriſt* by Circumciſion was admitted a member of the Church of the Jews, ſo is he by baptiſme of the Church of the Goſpel: being withall inſtalled into his Miniſteriall function by baptiſme, and unction of the holy Ghoſt, as the Prieſts were into theirs, by waſhing and annointing.

SECTION X.

LUKE Chap. III. *from* Ver. 23. *to the end of the Chapter.*

CHRISTS *Genealogy by his Mothers ſide.*

MATTHEWS Genealogy, and this, as they run by a different line, ſo they are brought in upon different ends. *Matthew* intends to ſhew, that *Jeſus Chriſt* was the Son promiſed to *David*. *Luke* ſhews him the ſeed of the woman promiſed to *Adam*, Gen. 3.15. who in the next following Section begins to break the head of the Serpent. Therefore when that promiſe to *Adam* beginneth to take place in *Chriſts* entring upon his Miniſtry, and in his being ſealed for the *Meſſias* by the holy Ghoſt, this Genealogy is divinely woven in.

Matthew derives his line by the pedigree of *Joſeph* his ſuppoſed Father, and drawes it from *Solomon*: *Luke* by the pedigree of *Mary* his Mother, and drawes it from *Nathan*: For as the Jews looked on him as *the Son of David*, they would regard the maſculine line and the line Royall, therefore *Matthew* giveth it at his birth. But looked on, as the ſeed promiſed to *Adam*, *the ſeed of the woman*, he was to be looked after, by the line of his Mother. And whereas this ſeed of the woman was to deſtroy the power of *Satan* by the word of truth, as *Satan* had deſtroyed men by words of falſhood, *Luke* doth properly draw up his line to *Adam*, now when he is to begin to preach the word.

The line on this ſide the captivity, for which there is no record elſwhere in Scripture, *Matthew* and *Luke* took from ſome known records then extant among the Nation. *R. Levi*

ſaith, *there was found a book of genealogies at Jeruſalem, in which it was written*, Hillel *was of the family of* David. Ben Jatlaph *of the family of* Aſap, *&c. Tal. Jeruſ. in Taanith, fol.* 68.*col.*1. They kept the records of pedigrees and of all other, they would be ſure to keep thoſe of the family of *David*, becauſe of the expectation of the *Meſſiah* from it.

SECTION XI.

MATTH. Chap.IV. *from the beginning to* Ver.12. MARK Chap.I. Ver.12,13. LUKE Chap.IV. *from the beginning to* Ver.14.

The ſeed of the woman and the Serpent combating.

MARK and LUKE by theſe words, *immediatly the ſpirit driveth him*, and *Jeſus, returned from Jordan*, do make the order neceſſary: ſo that as for the ſubſequence of this to what preceded there can be no ſcruple. Only there is ſome difference twixt *Matthew* and *Luke* in relating the order of the temptations: which *Matthew* having laid down in their proper rank [as appeareth by theſe particles *then*, ver.15. and *again*, ver.8.] *Luke* in the rehearſing of them, is not ſo much obſervant of the order [that being fixed by *Matthew* before,] as he is carefull to give the full ſtory, and ſo to give it, as might redound to the fulleſt information.

As our mother *Eve* was tempted by *Satan* to *the luſt of the fleſh, the luſt of the eyes, and the pride of life*, as 1 Joh.2.16. [for ſhe ſaw it was *good for food*, that it was *pleaſant to the eyes*, and to be deſired *to make one wiſe*, Gen.3.6.] ſo by theſe, had it been poſſible, would the ſame tempter have overthrown *the ſeed of the woman*: For he tempted him to *turn ſtones into bread*, as to ſatisfie the longing of the fleſh; to fall down and worſhip him upon the ſight of a bewitching object to *his eyes*, and to fly in the aire *in pride*, and to get glory among men. *Luke* for our better obſerving of this parallel, hath laid the order of theſe temptations anſwerable to the order of thoſe.

Jeſus being baptized about the feaſt of *Tabernacles*, toward the latter end of our *September*, is preſently carried into the wilderneſſe of *Judea*, by the acting of the holy Spirit, to enter that combat with the Serpent which was deſigned, *Gen.*3.15. Forty dayes and forty nights [He being all the while, in watching, faſting and ſolitude, and among the wild beaſts, but ſafe as *Adam* among them in innocency] the Devill tempteth him inviſibly as he doth other men, namely ſtriving to inject ſinfull ſuggeſtions into him, but he could finde nothing in him to work upon, as *Joh.*14.30. therefore at forty dayes end he taketh another courſe, and appeareth to him viſibly in the ſhape of an Angel of light [and ſo had *Eve* been deceived by him, miſtaking him for a good Angel] and trieth him by perſwaſion, by Scripture and by power, but in all is foiled, maſtered and baniſhed by ſword.

SECTION XII.

JOHN Chap.I. *from* Ver.15. *to the end of the Chapter.*

CHRIST *is pointed out by John and followed by ſome Diſciples.*

CONceive the continuance of the ſtory thus: *Chriſt* newly baptized, goeth immediatly into the wilderneſſe, and leaveth *John* at *Jordan* on *Judea* ſide: In the time of the forty dayes temptation, *John* having now gathered his harveſt of Diſciples on that ſide the River, goeth over into the country beyond *Jordan*, and baptizeth in *Bethabara*. Thither came ſome Phariſees by commiſſion of the *Sanhedrin*, to queſtion him about the authority whereby he baptized, making no ſtrangeneſſe at baptizing, which had been ſo long in uſe among them, but queſtioning his authority to baptize in that tenour that he did.

The next day after their queſtioning of him, *Chriſt* cometh into ſight, is pointed out by *John*, and followed by ſome of his Diſciples.

For half a year *John* had baptized in the Name of *Chriſt* and knew him not, *ver.*31,33. Only as all the Nation expected the *Meſſias* to come in time, and *John* had it revealed to him that he was now ready to appear, ſo *John* baptized and the people came to him upon this account: He profeſſed to all that came to him to be baptized, and ſo he did to the Jews Commiſſioners now, that he baptized only in the Name of him that was to come after him, *whoſe ſhoos latchet he was not worthy to unlooſe*, ver.27. Let a paſſage in *Toſaphtoth*,

comment

comment upon these words: אי זה היא חזקת עבדיכם נעל לו סנדלן והיתיר לו סנדלן והוליך אחריו כלים למרחץ. *What is the token of a servant? He ties his Masters shoos, or looses his shoos, and bears his things after him to the bath,* In Kiddushin cap.1. And the like saith *Maymony in Mekerah* cap.2. *A Canaanite servant is like land as to buying: and he is bought by money, or by script, or by service in way of earnest: And what is the earnest in buying servants? Namely that a man use them as they use servants before a Master. As, to loose his shooe, or to tie his shooe, or to carry his things after him to the bath,* &c.

So that those that were baptized in this time, of whom there was a very great number, knew not of *Jesus of Nazareth* his being the *Christ*, nor knew they more of *Christ* then they had known before, but only that he was ready to come: only they were baptized into faith in him, and to repentance.

But when *Christ* himself came to be baptized, *John* had discovery of him, and so is able now upon the sight of him to point him out to his Disciples: whereupon *Peter* [and probably *John*] and *Andrew*, and *Philip*, and *Nathanael* follow him.

SECTION XIII.

JOHN Chap.II. *All the Chapter.*

Water turned into Wine.

CHRISTS first Passeover after his Baptisme.

THe words, *The third day* in *ver.*1. mean they, either the third day from *Christs* coming into *Galilee*, Joh.1.43. or the third day from his conference with *Nathanael*, or the third day from the Disciples first following him, they give demonstration enough of the *series*, and connexion of this Chapter to the former.

It was about the middle of our *November* when *Christ* came out of the wilderness to *John* at *Bethabara*, and then there were about four moneths to the Passeover, which time he spent in going up and down *Galilee*, and at last comes to his own home at *Capernaum*. Those two passages being laid together, *The day following Jesus would go forth into Galilee*, Joh.1.43. And *After this he went down to Capernaum, and continued there not many dayes, and the Jews Passeover was at hand*, Joh.2.12. do make it evident that *Jesus* had now a perambulation of *Galilee*, which took up a good space of time. So that this first miracle of turning water into wine, was about the middle of our *November*, or little further.

The Jews marriages were fixed to certain dayes of the week: *For a virgin was to be married on the fourth day of the week, and a widow on the fifth*, Talm. in chetub.cap.1. [The reason why, is not pertinent to produce here.] Now if this marriage at *Cana*, were of a virgin, and on the fourth day of the week, or our *Wednesday*, then *Christs* first shewing himself to *John* and his Disciples at *Jordan*, was on the first day of the week, afterward the Christian Sabbath.

These marriage feasts they held to be commanded, and thereupon they have this *maxime, It is not fit for the Schollers of the Wise to eat at feasts, but only at the feasts commanded, as those of espousals and of marriages*, Maym. in Deah. cap.5.

At the Passeover, it is half a year since *Christ* was baptized: and thenceforward he hath three years to live, which *John* reckoneth by three Passeovers more, *viz. Joh.*5.1. & 6.4. & 18.28. In this first half year he had gone through his forty dayes temptation, had gathered some Disciples, and had perambulated *Galilee*.

At *Jerusalem* at the *Passeover*, in the face of all the people, he acted in the evidence of the *great Prophet*, and purgeth his own Temple, as *Mal.*3.1,3. doth many miracles, knoweth the false hearts of many, and trusteth not himself with them.

He found in the Temple, those that sold Oxen and Sheep, ver.14. For some illustration to this passage, take a story in *Tal. Jerus. in Jom. tobh.* fol.61. col.3. *One day Baba ben Bota came into the Temple Court and found it solitary* or destitute [that is, not having any beasts there for sacrifice.] *He saith, Desolate be their houses who have desolated the house of our God. What did he? He sent and fetched in three thousand sheep of the sheep of Kedar, and searched them whether they were without blemish, and brought them into the mountain of the house* [or the utmost court, the place where Christ found sheep and Oxen at this time] *and saith, My brethren, the house of Israel, Whosoever will bring a burnt-offering let him bring it, Whosoever will bring a peace-offering let him bring it.*

Among

Among other things that *Jesus* did for the purging of his Temple, it is said, *He powred out the changers money and overthrew the Tables.* Κολλυβιστῶν ἐξέχεε τὸ κέρμα, and so again, *Matth.*21.12. Maym. in Shekalim. cap.1. *It is an affirmative precept of the Law, that every Israelite pay yearly half a shekel: yea even the poor, that lives on almes, is bound to this, either begging so much money that he may give it, or selling his coat to get so much.*

Talm. in Shekalim.cap.1, &c. *On the first day of the moneth Adar, proclamation was made about this half shekel, that they should get it ready. On the fifteenth day of that moneth, the Collectors sate in every City for the receiving of it; and as yet they forced none to pay. But on the five and twentieth day they began to sit in the Temple* [this was some eighteen or nineteen dayes before the Passeover] *and then they forced men to pay, and if any refused they distrained. They sate with two Chests before them, into the one of which they put the money of the present year, and into the other the money that should have been paid the year before. Every one must have half a shekel to pay for himself. Therefore when he brought a shekel to change for two half shekels, he was to pay* קולבון לשולחני Κόλλυβον τῷ τραπεζίτῃ, *some profit to the changer. And when a shekel was brought for two, there was a double profit to be paid for the change.*

SECTION XIV.

JOHN Chap.III. *All the Chapter.*

Nicodemus. The Disciples baptize in the Name of Jesus.

BEfore our Saviours departure from *Jerusalem, Nicodemus* one of the Judges of the great *Sanhedrin* cometh to him, and becometh his Disciple: for we cannot so properly look for a member of that great Council in any place as at *Jerusalem.* He had observed in his miracles, the dawning of the dayes of *Messias,* or *the Kingdom of Heaven,* but having but grosse and erronious apprehensions concerning *the Kingdom of Heaven,* or of the state of those dayes [as was the generall mistake of the Nation,] he is rectified about that matter, and is taught the great doctrines of regeneration and beleeving in *Christ: Christ* teaching regeneration by the spirit and Water, exalteth baptisme, and closely calleth to *Nicodemus* to be baptized. The *Talmudish* records make mention of a *Nicodemus* in these times, who had to do about waters, to provide sufficient for the people to drink at the festivals.

He is taught [against the great misprision of the Nation] that *Messias* should be a redeemer of the Gentiles as well as the Jews. The Jews in their common language, did title the Gentiles אומות העולם, *The Nations of the world.* The earth they divided into חוצה לארץ וארץ ישראל, *The land of Israel,* and *out of the Land:* and the people they parted into ישראל and אומות עולם *Israel and the Nations of the world:* The new Testament which followes their common language exceeding much, useth both these expressions very often, whereby to signifie the *Gentiles:* sometimes calling them *those that are without,* and sometimes *the world. Nicodemus* very readily understood the word in this common sense, when Christ sayes, God so loved *the world,* that he gave his Sonne. And he very well perceived that *Christ* contradicted in these his words, their common and uncharitable errour, which held, that the *Messias* should be a redeemer only to *Israel* [and those Gentiles only, that should be proselyted to their Judaisme,] but as for the rest of the Heathen he should confound and destroy them: Examples of this their proud uncharitablenesse might be produced by multitudes: let these two or three suffice. The Jerus. Talm. in Taanith fol.64. col.1. speaking of the coming of *Messias* saith, and produceth these words, *Isa.*21.12. *The morning cometh and also the night, It shall be the morning to Israel, but night to the Nations of the world.* Midr. Till. on Psal.2. *The threshing is come, the straw they cast into the fire, the chaff into the winde, but preserve the wheat in the floor; and every one that sees it, takes it and kisses it:* כך אומות העולם *So the Nations of the world say, the world was made for our sakes, but Israel say to them, Is it not written, But the people shall be as the burning of the lime kilne, But Israel in the time to come* [לעתיד לבוא an expression whereby they commonly mean the times of the *Messias*] *shall be left only, as it is said, The Lord shall lead him alone, and there shall be with him no strange god. Baal turim* on *Numb.*24.8. on those words, *He shall eat up the Nations his enemies, and shall break their bones,* observeth the letter ע in one of the words to have a speciall mark upon it, *signifying,* saith he, *that he should root out the seaven Nations* [of the *Canaanites*] *and in time to come* [לעתיד לבוא] *the other sixty three Nations,* that is all the seventy Nations of the world.

No

No, ſaith our Saviour, God loved *the world* or the Gentiles, and God ſent not his Sonne *Meſſias* to condemn *the world* or the Gentiles, but that *the world* through him ſhould be ſaved.

After this tranſaction with *Nicodemus*, *Jeſus* departeth from *Jeruſalem* into *Judea*, and there he ſetteth his Diſciples to baptize in his Name: that whereas *John* had only baptized in the Name of *Chriſt*, and his baptized ones did not know who *Chriſt* was, now the Diſciples baptize in the Name of *Jeſus* of *Nazareth*, to evidence him to be the *Chriſt* into whoſe Name *John* had baptized.

John himſelf was baptizing ſtill in *Ænon* in *Galilee*, having traverſed *Judea* upon the coaſts of *Jordan*; and *Perea* or beyond *Jordan*, and now come thither where preſently his ſunne is to ſet.

This Chapter contains the ſtory of half a year and ſomewhat more, namely from the Paſſeover [if the conference with *Nicodemus* were at that time] till after the feaſt of *Tabernacles*: at which time it was a whole year ſince *Chriſt* was baptized, and a year and an half ſince *John* began to baptize.

SECTION XV.

LUKE Chap. III. Ver. 18, 19, 20.

JOHN *Impriſoned.*

FRom the laſt verſe of the preceding Section and forward, we hear no more of *John* in any of the four Evangeliſts, till you finde him in priſon. Therefore this portion in *Luke*, which giveth the ſtory of his impriſonment, is very fitly and properly to be ſubjoyned to what precedeth: obſerve how aptly the firſt verſe of this and the laſt of that do joyn together. *Luke* indeed hath uſed an anticipation here, laying down the ſtory of *Johns* impriſonment, before the ſtory of *Chriſts* being baptized, becauſe he would ſhew the effects of *Johns* doctrine altogether. With Phariſees, Sadduces, Publicans, Souldiers, and the reſt of the people, he found entertainment of his doctrine when he told them their faults, and taught them their duty; but when he reproved *Herod*, he would not be ſo compliant, but impriſoned him. The time of his commitment may be gueſſed, by what time it was that *Chriſt* ſlipped aſide for his own ſafety upon the hearing how the caſe went with *John*, which will appear to be about the middle of our *November*, and *John* had begun to preach and baptize at ſpring was twelvemoneth before, about ſome eighteen or nineteen moneths ago.

SECTION XVI.

CHRIST. XXXI. JOHN Chap. IV. *All the Chapter.* MATTH. Chap. IV. Ver. 12.

CHRIST at Jacobs well: Converteth Samaritans: Healeth a ſick perſon, &c.

CHRIST was in *Judea* when *John* was apprehended by *Herod* in *Galilee*. His pretended quarrell was the multitude of *Johns* diſciples, as dangerous for innovation: but the very true cauſe indeed was, his and *Herodias* ſpleen for *Johns* plainneſſe with them about their inceſt. The *Phariſees* at *Jeruſalem* would ſoon hear what was become of *John* their eye-ſore, and what *Herod* laid to his charge, namely the dangerouſneſſe of his gathering ſo many diſciples. Now our Saviour underſtanding that they looked upon him, as one that had more Diſciples then *John*, and ſo was in equall danger from them upon that account, he getteth out of *Judea* out of their reach and goeth to *Galilee*. But was not *Galilee* within their reach too?

From *ver.* 35. may be computed the time of this journey into *Galilee*, namely when it was *now four moneths to harveſt*; that is, to the Paſſeover, for from the ſecond day in the Paſſeover week their Harveſt began, *Lev.* 23. 11, &c. And from this, there may be ſome reaſonable conjecture concerning the time when *John* was caſt into priſon. *Chriſt* was in *Sychar* field about the latter end of our *November*, when it was now four moneths to the Paſſeover, and he took that journey as ſoon as he underſtood of *Johns* impriſonment, *Mat.* 4. 12. He was now entred upon his one and thirtieth year of age.

When he cometh up into *Galilee*, he avoideth his own City *Nazareth*, ver. 44. becauſe he knew he ſhould finde no reſpect there in regard of the mean education that he had among them: but he goeth to *Cana* where he had done his firſt miracle; and from thence with a word of his mouth he healeth one ſick at *Capernaum*. It was the ſonne *Βασιλικὸς*, of

of one of the Kings party, namely of old *Herods*, to whom divers of the eminent and learned of the Jews had gone to be his servants, to the distast of others, and probably in a reluctancy to their own principles, but overcome with court-interests, *Juchasin fol.* 19.

SECTION XVII.

LUKE Chap. IV. *from* Ver. 14. *to* Ver. 31. MARK Chap. I. Ver. 14.

CHRIST *Preaching in Nazaret Synagogue is in danger of his life.*

THus is CHRIST come up to *Galilee* again from *Jerusalem*, and out of *Judea* where he had staid a good space. The Reader may observe here what a *chasma* [if I may so call it] there is in the story of *Luke*, who hath stepped from the story of *Christs* temptation in the wilderness, to this his coming to *Galilee*, and hath laid nothing between, whereas there was a whole years history intercurrent; and so we observed such another *Chap.* 2. 39.

At his first coming up into *Galilee* in this voyage, he avoideth his own Town *Nazareth*, because he knew a Prophet hath no honour in his own Country, but now having gone up and down the country some space, and a renown being gone of him all over those parts, he cometh at last to see what entertainment he can finde in his own Town. There he is admitted [as a member of that Synagogue] to be *Maphtir*, or publike reader of the second Lesson in the Prophets for that day. But preaching upon what he had read, and hinting the calling of the Gentiles, from the dealing of *Elias* and *Elisha* with some Heathens, and withall pinching close upon the wickedness of *Nazaret* by that comparison, he is in danger of his life, but delivers himself in some miraculous manner.

He preacheth thus in the Synagogues, in the authority and demonstration of a Prophet, and as he evidenced that authority elsewhere by his miracles, so doth he here in *Nazaret*, by reading of the Lesson in the Prophet, which being to be read in the *originall Hebrew*, which Language was now lost among them and only attained to by study, he sheweth his Propheticall spirit in this skill in the language, having had no education to such a purpose. The reader in the Law and Prophets both, had an Interpreter, that rendred what was read out of the Hebrew text into the vulgar language, and the Interpreter sometime took liberty to paraphrase upon the Text [as the Chaldee Paraphrast had done, especially upon the Prophets,] and kept not alwayes *verbatim* to it. The *Jerusalem Gomarists* give an instance of such a thing, in Sanhedr. fol. 20. col. 3. *Joseph the Maonite interpreted in the Synagogue in Tiberias these words*, Hear ye this all ye people, *Why do not ye labour in the Law? have not I given the Sanhedrin to you for a gift?* And hearken O house of *Israel*, *Why do you not give the Sanhedrin the gift I appointed you at Sinai?* And hearken O house of the King, for the judgement is to you; *I speak it to you, but the judgement is to the Priests: I will come and sit with them in judgement, and end and destroy them out of this world.* So *Christ* in reading the Lesson out of the Prophet, becomes his own Interpreter and Paraphrast both.

SECTION XVIII.

MATTH. Chap. IV. Ver. 13, 14, 15, 16, 17. MARK Chap. I. Ver. 14, 15.

CHRIST *at Capernaum in the coasts of Zebulon and Nepthali, &c.*

WHereas *Matthew* in the beginning of this Section, telleth that *Christ* left *Nazareth*, *Luke* in the end of the preceding, shewes the reason why, namely because he was in hazard of his life there, and so the connexion is made plain.

In the coasts of *Zebulon* and *Nepthali* captivity had first begun, 2 *King.* 15. 29. and there *Christ* first beginneth, more publikely and evidently to preach the neer approach of *the Kingdom of Heaven* and redemption. In the first plantation of the Land after the captivity, *Galilee* escaped from being *Samaritan*, and was reserved for this happy priviledge, of being the first scene of *Christs* preaching the Gospel. And as that country was inhabited by a good part of the ten Tribes before their captity, so upon the return out of *Babel* in the times of *Zorobabel* and *Ezra*, it may well be held to have been planted with some of the ten Tribes again. For 1. Observe in *Ezra* 1. that there is a Proclamation from *Cyrus*, that any of the blood of the Jews whersoever within his dominions, should have liberty

liberty to go up to *Jeruſalem*, ver.3,4,5. Now undoubtedly the ten Tribes were then reſiding within his dominions, and it is harſh to conceive that they had all ſo far utterly forgot God and their country, as none of them to deſire to go to their own Land again when permitted. 2. There is a *ſumma totalis* in *Ezra* 2. of fourty two thouſand, three hundred and threeſcore, *ver.*64. that returned out of captivity upon that Proclamation, and there are the number of ſeverall families reckoned, as making up that ſumme: whereas if the totall of theſe particulars be ſummed up, it reacheth not, by ſixteen thouſond or thereabout, to that number of fourty two thouſand, three hundred and threeſcore. Where then muſt we finde thoſe ſixteen thouſand, ſince they ariſe not in the number of the families there named? The families there named are of *Juda* and *Benjamin*, and then certainly thoſe ſixteen thouſand can hardly be imagined any other then of the ten Tribes. And 3. Whereas it is apparent that the returned of *Juda* and *Benjamin* planted *Judæa*, whom can we imagin, but ſome of the ten Tribes to have planted *Galilee*? And hence their difference in language from the Jews of *Judæa*, and in ſeverall cuſtoms. And hence the reducing of ſome after the captivity, to the line of ſome of the ten Tribes: as *Hannah* to the Tribe of *Aſher*, Luk.2.36. *Ben Cobiſin of the line of Ahab.* Talm. Jeruſ. in Taanith fol.68.col.1.

And here is the firſt returning of the ten Tribes, to be ſuppoſed, and it carrieth fair probability, that the moſt of the twelve Apoſtles, and many of the reſt of the Diſciples that were of *Chriſts* moſt conſtant retinue, were of the progeny of ſome of the ten Tribes returned.

SECTION XIX.

LUKE Chap.V. *from the beginning to* Ver.12. MATTH. Chap. IV. Ver.18,19,20,21,22. MARK Chap. I. Ver.16,17,18,19,20.

Peter *and* Andrew, *&c. called to be fiſhers of men.*

THe method and *ſeries* is confirmed by the tranſition of *Matthew* and *Mark*: but in the order of *Luke* there is ſome difficulty. 1. He relateth the calling of theſe Diſciples differently from the relation given by the other: for they ſay *Chriſt* called *Peter* and *Andrew* as he walked by the ſea ſide, but he ſtorieth their call when *Chriſt* was with them in the ſhip: they ſay he called *James* and *John* at ſome diſtance beyond *Peter* and *Andrew*, but he carrieth it as if he called them all together. But this is not contrariety, but for the more illuſtration; they all ſpeak the ſame truth, but one helps to explain another. The ſtory at full in them all is thus: As *Jeſus* walked by the ſea of *Genezareth*, he ſaw two ſhips ſtanding there, the one whereof belonged to *Peter* and *Andrew*, and the other to *James* and *John*. All theſe men, being partners, had been fiſhing all night, but had caught nothing, and were now ſtepped down out of their ſhips to waſh their nets. *Chriſt* preſſed with multitude on the ſhore, entreth into *Peters* ſhip and thence teacheth the people. And thence putting off a little into the main, he helpeth *Peter* to a miraculous draught of fiſhes, which was ſo unwieldy that he was glad to becken up *James* and *John* from the ſhore to come and help them. The draught of fiſhes was got up and boated, and then *James* and *John* return to the ſhore again, and fall to mending their net which was rent with helping at ſo great a draught. *Peter* ſeeing what was done, adoreth *Chriſt*, and he and *Andrew* being yet at ſea, are called by him for fiſhers of men, and bringing their ſhip to ſhore, they leave all and follow him. *Chriſt* and they coaſting a little further along the ſhore, came to *James* and *John*, and he calleth them. And thus lieth the ſtory at the full.

2. A ſecond ſcruple in the order of *Luke* is this, that he hath laid the two miracles of caſting out a Devill in *Capernaum* Synagogue, and the healing of *Peters* mother in law, before the calling of theſe Diſciples, which apparently by this Evangeliſt were after. But the reaſon hereof may be conceived to be, eſpecially this. In *Chap.*4. *ver.*30,31. he had related that *Jeſus* eſcaping from *Nazaret*, came down to *Capernaum*, and being now in the mention of his being there, he recordeth theſe two miracles that he did there [though not at that very time that he hath brought them in] having an eye in that his relation, rather to the place then to the time. And ſo we ſhall obſerve elſewhere, that the very mention of a place, doth ſometimes occaſion theſe holy penmen, to produce ſtories out of their proper time, to affix them to that their proper place.

Theſe Diſciples hitherto, were only as private men, following *Chriſt*, and here is the

firſt time that they are but mentioned to the Miniſteriall function, to be *fiſhers of men*: How then did they baptize before? *Joh.*3.22. with *Joh.*4.2. And the ſtarting of this queſtion, calleth to remembrance that ſaying of the Apoſtle, 1 *Cor.*1.17. *Chriſt ſent me not to baptize, but to preach the Goſpel*: Is baptiſme adminiſtrable by private men, and is there any inconſiſtency betwixt baptizing and preaching? *Anſw.* As baptiſm was in uſe among the Jewes for admiſſion of proſelytes under the Law, theſe two things were required to it, 1. צריך לשטבלו בפני שלשה *He that was baptized muſt be baptized before three*: 2. הרבר היה צריך בית רין *The thing required a conſeſſus*, or to be done by the allowing of ſome elderſhip. And *becauſe it required this* [ſaith *Maymony*, whoſe words the former are alſo] *therefore they baptized not on the Sabbath, nor on the holy dayes, nor in the night. A man that baptized himſelf, and proſelyted himſelf, although it were before two witneſſes; or that came and ſaid, I was proſelyted in ſuch a mans conſeſſus and they baptized me, he is not permitted to come into the Congregation, till he bring witneſſe.* Maym. in Iſſure. biah. par.13. The reaſon of this ſtrictneſſe was, becauſe of their ſtrict niceneſſe about converſing or matching with a Heathen, till they were ſure he was fully Iſraelited.

Chriſt and the Apoſtles in the adminiſtration of baptiſme, followed or forſook their cuſtom as they ſaw cauſe. In the caſe alledged, he followes it, he preacheth and calleth in Diſciples, and they are baptized by theſe Diſciples, but *Chriſt* chief in the action: and therefore one text tells us that he baptized, though we are taught by another text, that he baptized not. Now the Diſciples are not to be looked upon as private men, ſince they were men of ſuch privacy with the *Meſſias*, and not only converted by him, but called to be with him, and intended by him to be ſolemnly inducted into the miniſteriall function when he ſhould ſee time.

And anſwerably in that ſaying of the Apoſtle, *I came not to baptize, but to preach*, he ſetteth not an inconſiſtency between theſe two, which were joyned by *Chriſt* in *Pauls* and all Miniſters Commiſſion, *Matth.*28.19. but he ſpeaketh according to this cuſtome that we have mentioned, which the Apoſtles followed when diſciples came in to be baptized, by multitudes, they themſelves preaching and bringing in diſciples to be baptized, and others baptizing them, and they not private men neither, but fellow-labourers with them in the Goſpel, and Miniſters of it.

Fiſhers of men] Maym. in Talm. Torah. par.7. ſpeaks of דייגי תורה *Fiſhers of the Law.*

SECTION XX.

MARK Chap.I. *from* Ver.21. *to* Ver.40. LUKE Chap.IV. *from* Ver.31. *to the end of Chapter.* MATTH. Chap.VIII. Ver.14,15,16,17.

A Devill caſt out in Capernaum *Synagoge.* Peters *Wives Mother and divers more healed.*

IF the tranſition of *Mark* from the preceding ſtory to this, be obſerved, it cleereth the order: For having declared there how *Chriſt* had called his Diſciples; *And they*, ſaith he, that is *Chriſt* and his new called Diſciples *went into* Capernaum; his own City.

There on the Sabbath day he caſteth out a devill in the Synagogue, who by confeſſing *Chriſt* for the *Meſſias*, would have terrified the people with the dread of him, that they might not dare to entertain him. From the Synagogue they go to dinner to *Peters* houſe, and there he raiſeth his wives Mother in law from a Feaver: And after Sun-ſet when the Sabbath was done, many more are brought to him and are healed. They began their Sabbath from Sun-ſet, and at the ſame time of the day they ended it. *Talm. Hieroſolm. in Sheviith. fol.*33. *col.*1. And their manner of obſerving it, briefly was thus: for the conſideration of ſuch a thing may be of ſome uſe, in ſome places of the Goſpel as we go along, ſince there is ſo frequent mention there about their Sabbath.

The Eve of the Sabbath, or the day before, was called *the day of the preparation* for the Sabbath, *Luk.*23.54. and from the time of the evening ſacrifice and forward, they began to fit themſelves for the Sabbath, and to ceaſe from their works, ſo as not to go to the barber, not to ſit in Judgment, *&c.* nay not to eat thenceforward till the Sabbath came in. Nay thenceforward they would not ſet things on working, which being ſet awork would complete their buſineſſe of themſelves, unleſſe it would be completed before the Sabbath came. As, *they would not put Galls and Coperas to ſteep to make Ink, unleſſe they would be ſteeped while it was yet day, before the evening of the Sabbath was entred. Nor*

put

put Wooll to dying, unleſſe it would take colour whileſt it was yet day: Nor put Flax into the oven, unleſſe it would be dried whileſt it was yet day, &c. *Talm. in Sab. par.* 1.

They waſhed their face, and hands, and feet in warm water, to make them neat againſt they met the Sabbath, and the ancient wiſe men uſed to gather their ſcholers together and to ſay, *Come let us go meet King Sabbath,* Maym. in Sab. par. 36.

Towards Sun-ſetting, when the Sabbath was now approaching, they lighted up their Sabbath candle. *Men and Women were bound to have a candle lighted up in their houſes on the Sabbath, though they were never ſo poor, nay though they were forced to go a begging for Oyl for this purpoſe: and the lighting up of this candle was a part of making the Sabbath a delight: and Women were eſpecially commanded to look to this buſineſſe,* &c. *Ibid.*

They accounted it a matter of ſpeciall import and command, *to hallow the Sabbath with ſome words,* becauſe it is ſaid, *Remember the Sabbath day to hallow it:* and accordingly they uſed a two-fold action to this purpoſe, namely a ſolemn form of words in the way of hallowing it at its coming it, and this they called קירוש *Kidduſh,* and another ſolemn form of words in way of parting with it at its going forth, and this they called הבדלה *Habdalah.*

The ſolemnity accompanying the hallowing of it at its coming in was thus. They ſpred and furniſhed the table with proviſion, and had the Sabbath candle burning by; and the maſter of the houſe took a cup of wine, and firſt rehearſed that portion of Scripture in *Gen.* 2 *ver.* 1,2,3. and then bleſſed over the wine, and then pronounced the hallowing bleſſing of the Sabbath, and ſo drank off the wine, and the reſt of the company drank after him, and ſo they waſhed their hands and fell to eat. This helps to underſtand thoſe verſes of *Perſius* in Satyr. 5.

——— *At cum*
Heredis venere dies, unctâque feneſtris
Diſpoſita pinguem nebulam vomuere lucerna
Portantes violas, rubrumque amplexa catinum
Cauda natat thynni, tumet alba fidelia vino:
Labra moves tacitus recutitaque Sabbata pallet.

They uſed to eat their meals on the Sabbath, and thought they were bound to it in honour of the day, the firſt of which was this that they ate at the very entrance of it over night. Yea the poor that lived of alms were to eat three meals that day: and thoſe that were of ability were to get choice proviſion, and alwayes better, at the leaſt not the ſame that they uſed on the week dayes.

The morning being come, and up, they went to morning prayer in the Synagogue, and when they had done there, they went home and ate their ſecond meal: and when they had done that, they went to ſome *Beth Midraſh,* or Divinity Lecture, and there ſpent the time till the afternoon was well come on; and then went home and ate their third meal, and ſo continued eating and drinking till the Sabbath went out.

At the going out of the Sabbath, which was about Sun-ſetting, the maſter of the family again gave thanks over a cup of wine; then over his candle [for he ſet up a parting candle too,] and then over ſome ſpices which they uſed for the refreſhing or reviving of any perſon that ſhould faint for ſorrow to part with the Sabbath [this is the reaſon they give themſelves;] And then he pronounced the הבדלה *ſeparation bleſſing,* by way of ſeparating between the Sabbath that was now going out, and the working day that was coming in. And ſo he and the company drank off a cup of wine and fell to their victuals again.

But to return again to our Evangeliſts. The retrograde courſe of *Lukes* method at this place, appeareth more conſpicuous then before. For in the beginning of the fifth Chapter he giveth the relation of the Diſciples calling, and in the latter end of the fourth, this ſtory of caſting out the Devill in *Capernaum* Synagogue, which was after their calling. Which he hath ſo placed, the rather [beſides what was ſaid upon this matter before] becauſe in the laſt verſe of that fourth Chapter, he ſpeaketh of *Chriſts* preaching all about in their Synagogues, and therefore beginneth the fifth Chapter with the ſtory of the calling of the Diſciples, that he might ſhew how *Chriſt* went attended with them in that perambulation. And in the ſame manner *Matthew* hath laid their call and that voyage cloſe together for the very ſame intimation. *Matth.* 4.22,23. although other occurrences came between which he hath laid a great way off: As the ſtory of

Peters wives mother, which is brought in in this Section. He had said *Mat.*4.23. *That Jesus went about all the Synagogues of* Galilee, *teaching in their Synagogues and preaching the Gospel of the Kingdom, and healing all manner of sickness.* He therefore beginneth first with his Doctrine, and layeth down the Sermon in the Mount, and then beginneth to speak of his Miracles at *Chap.*8. and first giveth the story of healing a Leper, which was the first Miracle he wrought in that perambulation: and then the healing of the Centurions servant, which was the first Miracle he wrought after the Sermon in the Mount: and there being come into mention of one Miracle done in *Capernaum*, he also bringeth in another [though not done at the same time, but before] that he might dispatch the works done in that place together. And thus the scope of his method is plain: and here again we see an example of what was said before, namely that the mention of a place doth oftentimes occasion these holy pen-men, to speak of stories out of their proper time, because they would take up the whole story of that place all at once or together.

SECTION XXI.

MAT. Chap. IV. Ver.23,24,25.

A third perambulation of Galilee.

THe beginning of this Section, and the conclusion of the preceding, being laid together, the order appeareth plain and direct.

CHRIST had perambulated *Galilee* twice before, since he was baptized, but either altogether without, or else with very little retinue, but now attended with his Disciples and with great multitudes: and his fame is now spread throughout all *Syria*. *Syria* was exceeding numerously inhabited by Jews, and in divers things it is set in equall privilegiall pace and equipage with the Land of *Canaan*. Insomuch *that there is a controversie amongst our wise men* [saith *R. Menahem* on *Deut.*11.] *whether* Syria *which was subdued by* David *were of the Land of* Israel *or no.*

In three things, say they, *Syria was equall with the Land of* Israel, *and in three things it was equall with heathen countries: The dust defiles, as heathen Countries dust doth, and he that brings a Bill of Divorce out of* Syria, *is as if he brought it out of a heathen Land; and he that sells his servant into* Syria, *is as he that sold him into a heathen country: In three things it is equall to the Land of* Israel: *for he that buyes Land in* Syria, *is as if he bought it in the suburbs of* Jerusalem, *and it is liable to Tithes, to the year of release, and if he can go to it in cleanness, it is clean.* Tosaphta in Kelim par.1.

SECTION XXII.

MARK Chap.I. *from* Ver.40. *to the end of the Chapter.* LUKE Chap.V. Ver.12, 13,14,15,16. MATTH.Chap.VIII. Ver.2,3,4.

A Leper healed.

MARK and *Luke* do assure the order: the reason why *Matthew* hath placed this story, as he hath done, hath been observed instantly before: which some not having taken notice of, have supposed the story in *Matthew*, and in the other two Evangelists not to have been the same, but conceive they speak of two severall Lepers healed at two severall times: whereas the words of the Leper, and the words and action of *Christ* in all the three, do assert it plainly for one story; and had the reason of *Matthews* dislocation of it been observed, it would never have been apprehended otherwise.

Lepers in *Israel* might not come into the Cities, till the Priests had pronounced them clean, and so restored them again to the Congregation: for the Priests could not heal, but only judge of the malady: and whom they pronounced clean, were not healed wholly of the disease, but were enlarged only from their separation: The leprosie continued still, though they were absolved from their uncleanness by the Priest [a very pregnant emblem of originall sinne,] but the danger of infection was over, and so they were restored again to humane society. If this Leper had not yet been under the Priests absolution, his faith, or his earnest desire of his recovery, or both, enforceth him to break those bounds that were set him, and he straineth courtesy to come to *Christ* in a City, *Luk.*5.12. If he were absolved by the Priests already from his uncleanness, yet

seeketh

seeketh he to *Christ* to make him clean from his disease, which the Priests could only pronounce him clean from: the Priests could only pronounce him clean to the Congregation; *Christ* makes him clean to himself.

SECTION XXIII.

Mark Chap.II. *from the beginning to* Ver.15. Luke Chap.V. *from* Ver.17, *to* Ver.29. Matth. Chap.IX. *from* Ver.2. *to* Ver.10.

Christ *healeth a palsie man: forgiveth sinnes: calleth* Matthew.

Mark and *Luke* do again confirm the order: but *Matthews* dislocation of the same story, doth breed some scruple. For the cleering of which, let us first begin at the very conclusion of this Section, and make good the order there in the end, and that will illustrate the propriety of it here in the beginning. We have parted the story of the calling of *Levi*, from the story of the feast that he made for *Christ* after his call, although all the Evangelists that handle his story have laid them close together: The warrant upon which we have parted them, although they be so neerly joyned in the text, is from these two things: 1. From undoubted evidence, by the current of the history, and the progresse of the Evangelists hitherto, which makes it plain, that *Levies* calling was at that time, that we are now upon, or as it is laid in the end of this Section. 2. From this evidence, that his feast was not of a good while after his call, in that *Matthew* saith, *while he was speaking*, namely about fasting, and putting new cloth into an old garment, *&c.* [which speech both the other Evangelists place at *Levies* feast or presently upon it:] *Jairus* came unto him. *See* Matth.9.18. *Mark* 2.15,18,19. *Luk.*5.29,33, *&c.* Now it is plain by the processe of the history of *Mark* and *Luke*, that very many things, and a good space of time intercurred between the calling of *Matthew* or *Levi*, and the coming of *Jairus*: for *Levies* call is in *Matth.*2.14. and *Luk.*5.27. and the story of *Jairus* his coming is not till *Matth.*5.22. and *Luk.*8.41. Now in that these words that *Christ* was in speaking when *Jairus* came to him, *Matth.*9.18. were spoken at *Levies* feast, *Luk.* 5.29,33. it is apparent that his feast was a good space of time after his call: and hence have we warrant for the putting of those stories in the harmonizing of the Evangelists. The three indeed that speak of these stories do handle them together, because they would dispatch *Levies* story at once: and *Mark* and *Luke* do mention what occurred at his feet, but when they have done that, they return to the story and time, that properly followed in order after his calling.

Here therefore is the reason of *Matthews* so farre dislocating the story of the palsie man that is before us as he hath done: namely because in that ninth Chapter he pitcheth upon the time of *Levies* feast, and from that time goes on forward with the story succeeding it: And so having pitched upon the time of his feast, he also brings in the story of his call, because he would take up his whole story in one place, as the other Evangelists have also done: and with the story of his call, he hath likewise brought in the story of the palsie man because it occurred at the same time.

Matthew is not ashamed to proclaim the baseneſse of his own profession before he was called, that that grace might be magnified that had called him. He was a Publican [and as it seemeth] at the Custom-house of *Capernaum*, to gather custom and tribute of those that passed over the water, or that had to deal on that sea of *Galilee* The *Jerus. Talm.* hath this Canon. *Demai.fol.*23 *col.*1. חבר שנעשה גבי דוחין אותו מחבורתו: *A Pharisee* [or one of the religion] *that turns Publican, they turn him out of his order, but doth he leave his Publicanisme? they restore him to his order again:* so unconsistent did they repute this profession and religion. *Maym. in Gezelah.par.*5. *Men of whom it may be presumed that they are robbers, and of whom it may be presumed that all their wealth is gotten of rapine, because their trade is a trade of robbers, as Publicans and theeves, it is unlawfull to use their wealth,* &c. He becomes an Apostle and a penman of the Gospel: He wrote his Gospell first of all the four; and wrote it in *Greek*, though he wrote it more particularly for *Hebrews*: for the Hebrew tongue was so lost, that it was not ordinarily to be understood; and the Greek Bible was the readiest in the hands of the unlearned, to examine the quotations from the old Testament, that he or any other of the divine Penmen should alledge: The Prophets had been but very lately before *Matthews* time turned into the *Chaldee* tongue by *Jonathan ben Uzziel*, and the Law by *Onkelos* a little after; and the

Jerusalem

Jerusalem Talmud tells of a *Targum* or tradition of *Job*, which *Gamaliel Pauls* Master had. *Shabb. fol.*15. *col.*3. and all this because the originall Hebrew was not commonly understood. And in the reading of the Law and Prophets in the Synagogues, they had Interpreters that rendred it into the *Syriack* as was said a little before, because they understood not the Originall; therefore it were unreasonable that *Matthew* should write in Hebrew, a Language then to the most unknown.

SECTION XIV.

JOHN Chap. V. *All the Chapter.*

An infirm man healed at Bethesda.

CHRISTS second Passeover *after his Baptism.*

FOr the justifying and cleering of the order in this place, these things are to be taken into consideration. 1. That the first thing that the two Evangelists *Mark* and *Luke*, who are most exact for order, have placed after the calling of *Levi*, is, the Disciples plucking the ears of Corn. They have indeed interserted *Levies* first, and *Johns* disciples questioning about fasting, but that was more for the dispatching of *Levies* story altogether, then for the propriety of their subsequence each to other, as hath been shewed already. 2. In that the story of the Disciples plucking the ears of Corn, is joyned by them next, we are to look for a Passeover between, for till the Passeover was over, and the first-fruits sheaf offered the second day after, it was not lawfull to meddle with any Corn, to use, or to eat it, *Lev.*23.14. 3. *Christ* had said in the field of *Sichem*, that it was *then four moneths to harvest*, Joh.4.35. that is, to the Passeover, at what time their Barley harvest began, *Lev.*23.11, *&c.* Now, casting up the time from that place and speech, taken up in the current of the story from thence hither, we cannot but conclude the four moneths to be now up, and this to be the Passeover, then thought upon in those words. And we may conceive that the Evangelist hath the rather omitted to call it by its proper name, or to speak it expressly, that this feast was the Passeover, because in that speech he had given fair intimation, how to understand the next *feast of the Jews* that he should speak of. He mentioneth indeed a Passeover in *Chap.*6.4. but we shall finde by the progresse of the story in the other Evangelists, that that was yet so farre yet to come, that it cannot in the least wise be supposed to be that which was to come within four moneths after *Christs* being in the field of *Sichem*. *The feast of the Jews* therefore that he speaketh of in the first verse of this Chapter, must needs be that Passeover referred to *Joh.*4.35. and this considered doth cleer the order.

At this Passeover a man is healed at *Bethesda*, who had been diseased from seaven years before *Christ* was born. This was a pool first laid up by *Solomon*, as may be conjectured from *Josephus de Bel. lib.*5.*cap.*13. compared with *Nehem.*3. and at first called *Solomons Pool*, but now *Bethesda*, or *the place of mercy* from its beneficiall virtue. It was supplied with water from the fountain *Sileam*, which represented *Davids* and *Christs* Kingdom, *Isa.*8.6.

The five porches about it, and the man, when healed, carrying his bed out of one of them, calls to minde the מבואות *Mevuoth* or *Entries* that are so much spoken of in the treatise *Erubbin*, the carrying of any thing out of which into the street on the Sabbath day, was to carry נרשות יחיד לרשות רבים out of a private place into a publick, and was prohibited.

He is hereupon convented before the *Sanhedrin*, and there he doth most openly confesse and prove himself to be the *Messias*: And he asserteth that all Power and Judgment is put into his hand, and that he hath the same authority for the dispensing of the affairs of the new Testament, that the Father had for the old. And this he doth so plainly, that he leaveth their unbelief henceforward without excuse.

The Jews speak of divers ominous things that occurred fourty years before the destruction of the City; As, *It is a tradition that fourty years before the Sanctuary was destroyed the western Lamp went out, and the scarlet list kept its redness, and the Lords lot came up on the left hand. And they locked up the Temple doors at even, yet when they rose in the morning they found them open.* Jerus. in Joma. fol.43.col.3. *And*, Sanhedr.fol.18.col.1. *Fourty years before the Temple was destroyed, power of judgeng in capitall matters was taken away from Israel*: Now there are some that reckon but thirty eight years between the death of *Christ* and the destruction of the City; and if that be so, then these ominous presages occurred

occurred this year that we are upon. It being juſt fourty years, by that account, from this Paſſeover at which *Chriſt* healeth the diſeaſed man at *Bethesda*, to the time of *Titus* his pitching his Camp and ſiege about *Jeruſalem*, which was at a Paſſeover. But of this let the Reader judge.

SECTION XXV.

LUKE Chap. VI. *from the beginning to* Ver. 12. | MARK Chap. II. *from* Ver. 23, *to the end: and* Chap. III. *from the beginning to* Ver. 7. | MARK Chap XII. *from the beginning to* Ver. 15.

The Diſciples plucking ears of Corn. A withered hand healed on the Sabbath.

THE words Σάββατον δευτεροπρώτου which *Luke* hath uſed *ver.* 1. being rightly underſtood, will help to cleer the order of this Section, and to confirm the order of the preceding.

The Law enjoyned that the next morrow after the eating of the Paſſeover, ſhould be kept holy like a Sabbath, *Exod.* 12. 16. and accordingly it is called a Sabbath, *Lev.* 23. 7, 11. And there the Law alſo enjoyns, that the next day after that Sabbaticall day, they ſhall offer the ſheaf of firſt-fruits to the Lord: and from that day they ſhould count ſeaven Sabbaths to *Pentecoſt*, which was their ſolemn feſtivall, and thankſgiving for that half harveſt, *viz.* Barley harveſt which they had then inned, *Lev.* 23. 15, 16, 17. That day therefore that they offered their firſt Barley ſheaf, and from which they were to count the ſeaven Sabbaths or weeks forward, being the *ſecond day in the Paſſeover week*, the Sabbaths that followed, did carry a memoriall of that day in their name till the ſeaven were run out: as the firſt was called Σάββατον δευτεροπρώτου, *the firſt ſecond-day Sabbath*; The next Σάββατον δευτεροδεύτερον, *the ſecond ſecond-day Sabbath*: the next Σάββατον δευτεροτρίτον, *the third ſecond-day Sabbath*, and ſo the reſt all the ſeaven through. Now let it be obſerved, 1. That no Corn, no not ears of Corn might be eaten till the firſt-fruits ſheaf was offered and waved before the Lord, *Lev.* 23. 14. 2. That it was waved *the ſecond day of the Paſſeover week*. 3. That this was the firſt Sabbath after that ſecond day, when the Diſciples pluckt the ears of Corn, and it will plainly evince that we muſt look for a Paſſeover before this ſtory, and ſo it will ſhew the warranty and juſtneſſe of taking in the fifth of *John* next before it.

But the order of *Matthew* may breed ſome ſcruple, and that the rather, becauſe that though he hath placed this ſtory after divers occurrences that are yet to come, yet he hath prefaced it with this circumſtance, *At that time*: Now this expreſſion doth not alwayes center ſtories in the ſame point of time, but ſometimes it hath made a tranſition betwixt two ſtories, whoſe times were at a good diſtance aſunder: as *Gen.* 38. 1. *Deut.* 10. 8. and ſo likewiſe the phraſe, *In theſe dayes*, Mat. 3. 1.

The latter ſtory about healing the man with the withered hand, is ſo unanimouſly ordered by all the three, after the other, that there is no doubt of the method of it.

It was a ſpeciall part of religion which the Jews uſed on the Sabbath, to eat good meat, and better then they did on the week dayes: yea they thought themſelves bound to eat three meals on that day [as was ſaid before,] and for this they alledge, *Iſa.* 58. 13. *Nid. Kimch. ibid. & Tanh. fol.* 1. *Talm. & Maym. in Shab*, &c. compare *Phil.* 3. 19.

Obſerve how farre the Diſciples are from ſuch an obſervance, and from ſuch proviſion, when a few ears of Barley [for that was the Corn plucked] muſt make a dinner.

The plucking of ears of Corn on the Sabbath was forbidden by their Canons *verbatim*. Talm. in Shab. par. 7. & Maymon. Shab. par. 7, & 8. *He that reapeth Corn on the Sabbath, to the quantity of a fig, is guilty. And plucking Corn is as reaping: And whoſoever plucketh up any thing from it growing, is guilty, under the notion of reaping.*

Chriſt before his healing the withered hand, is queſtioned by them; *Is it lawfull to heal on the Sabbath day?* Their decretals allowed it in ſome caſes. *Tanch. fol.* 9. *col.* 2. *our Doctors teach the danger of life diſpenſeth with the Sabbath. And ſo doth Circumciſion and the healing of that. But this is rule ſaith Rabbi Akibah, that that which may be done on the eve of the Sabbath, diſpenſeth not with the Sabbath.* Talm. in Shabb. par. 19. Such was this caſe. Compare *Luk.* 13. 14. They accounted that this might have been done any other day.

SECT.

SECTION XXVI.

MARK Chap.III. *from* Ver.7, *to* Ver.13. MATTH. Chap XII. *from* Ver.15, *to* Ver.22.

Great multitudes follow Christ: who healeth all that come to him.

THe connexion that both these Evangelists have at this story, doth abundantly assert the order. The *Pharisees* took counsell to destroy him, *but when Jesus knew it, he departed*, &c. The *Herodians* joyn with them in their plotting, which seem to have been these learned and great men of the Nation who had gone into the service of *Herod the Great*, and now of his sonne mentioned before.

SECTION XXVII.

LUKE Chap. VI. *from* Ver.12, *to* Ver.20. MARK Chap.III. *from* Ver.13. *to the middle of* Ver.19. MATTH. Chap.V. Ver.1.

The twelve Apostles chosen.

LUKE and *Mark* do methodize and fix the time of the Sermon in the Mount; which *Matthew* hath laid very early in his Gospel, because he would first treat of *Christs* Doctrine, and then of his Miracles.

In a mount neer *Capernaum*, he ordaineth a Ministry for the Church of the Gospel, and delivereth the doctrine of the Gospel, as *Moses* at *Sinai* had done the like for the Law. The number of the present Ministers appointed, whom he calleth *Apostles*, was twelve, agreeable to the twelve Tribes of *Israel*: that as they were the beginning of the Church of the Jews, so are these of the Gentiles: and to both these numbers of twelve joyned together, the number of the *four and twenty Elders*, the representative of the whole Church, *Rev.*4.& 5,&c. hath relation, *Rev.*21.12,14.

The text allotteth these ends of their appointment: 1. *That they might be with Christ*, to see his glory, *Joh.*1.14. and to be witnesses of all things that he did, *Acts* 10.39,41. *Luk.*24.48. 2. That he might send them forth to preach. 3. To heal diseases and cast out Devils.

Before they were completed in all their divine endowments, they grew on by degrees; They were auditors a good while, and learning the doctrine of the Gospel, that they were to preach, before they set upon that work: for though *Christ* chose them now, yet it is well towards a twelvemoneth, before he send them abroad a preaching, as will appear in the processe of the story. So that besides the time that they had spent before this their choosing, they also spent that in hearing and learning from the mouth of their Master, what they were to teach when he should employ them: So that *even the Apostles themselves at the first setting forth into the Ministry, did not preach by the Spirit, but what they had learned and gotten by hearing, study, conference and meditation.*

As the Lord under the Law, and from the first founding of that Church, did set apart a peculiar order and function of men for the service of the Sanctuary, so did he under the Gospel, a peculiar order and function for the Ministry of the Gospel; and this no more to be usurped upon, then that: Now as under the Law there were severall sorts of men within that function, as High-Priests, Chief-Priests, ordinary Priests and Levites, but all paled in with that peculiarity that no other might meddle with their function: so likewise at the first rising of the Gospel, there were Apostles, Evangelists, Prophets, Pastors, Teachers, according to the necessity of those present times, but all hedged in with a distinctive ministeriall calling, that none other might nor may break in upon. All the Titles and Names that Ministers are called by throughout the new Testament, are such as denote peculiarity and distinctiveness of order; as, *Wise men* and *Scribes*, Mat.23.34. Now the Jews knew not, nor ever had heard of *Wise men* and *Scribes*, חכמים וסופרים, but the learned of their Nation distinguisht for others, by peculiarity of order and ordination: And if they understood not *Christ* in such a sense, namely men of a distinct order, they understood these Titles *Wise men* and *Scribes*, in a sense that they had never known nor heard of before: Ministers in the new Testament are called *Elders, Bishops, Angels of the Churches, Pastors, Teachers*: now all these were Synagogue termes, and every one of them denoted peculiarity of order, as might be shewed abundantly from their Synagogue antiquities

antiquities: The Jews knew no *Elders* but men by their order and function distinguisht from other men. *A Bishop* translates the word חזן *Chazan*, *An Angel of the Congregation* translates the title שליח צבור *Sheliach tsibbor*, *A Pastor* translates the word פרנס *Parnas*, And *a Teacher* translates מורה בצדק *the Divinity Reader*: Now these termes had never been known by any to signifie otherwayes then men of a peculiar function and distinct order.

SECTION XXVIII.

MATTH. Chap. V, and VI, and VII.

LUKE Chap. VI. *from* Ver. 20, *to the end of the Chapter.*

The Sermon in the Mount.

THE proof of the order doth not need to be insisted upon; *Luke* doth manifestly assert it. It had been foretold by the Prophet, *All thy children shall be taught of God*, Isa. 54. 13. which if applied to the Gentiles, they had been taught by the Devill, his Oracles and Idols: If applied to the Jews, they indeed had been taught by the Lord in his Prophets, but these were but men like themselves, but this Prophecy foretells the preaching of *Christ* who was God himself, he teaching and conversing amongst them, he then the great teacher of the world, *Isa.* 2. 2. and 51. 4. doth from the mount *Capernaum*, deliver his Evangelicall Law, not for the abolishing of the Law and Prophets, but for their cleering and fulfilling.

He first beginneth with pronouncing blessings, as the most proper and comfortable tenour of the Gospel: and hereby he calls us to remember *Gerizim* and *Ebal*, Deut. 27. For though *Israel* be enjoyned there to pronounce both blessings and curses upon those mountains, yet are the curses only specified by name and number, for the curse came by the Law, but he that was to blesse was to come: which thing taketh place very comfortably and harmoniously here. *Luke* addeth that he also denounced *Woes*; as, *Blessed be the poor: Blessed are ye that hunger now*, &c. *But woe unto you that are rich: Woe unto you that are full*, &c. according to which form the Jews conceive, the blessings and curses were pronounced by *Israel* from those two mountains mentioned, *Talm. in Sotah. per.* 7. & *Tosapht. ibi. per.* 8. *How did* Israel *pronounce the blessings and the curses? Six Tribes went up to the top of mount* Gerizim, *and six to the top of mount* Ebal: *the Priests, and the Levites, and the Ark stood below in the middest between; They turned their faces toward mount* Gerizim, *and began with blessing; Blessed is the man that maketh not any graven or molten Image an abomination to the Lord*, &c. *And both parties answered and said Amen. Then turned they their faces towards mount* Ebal, *and began with cursing; Cursed be the man that maketh any graven or molten image an abomination to the Lord*, &c. *and both parties answered Amen:* And so of the rest.

2. He proceedeth laying out the latitude of the Law, according to its full extent and intention, and sheweth the wretchednesse of their traditionall glosses, that had made the Law of no effect. They understood the Law, *Thou shalt not kill*, only of actuall murder, and that, committed by a mans own hand; for *if he hired another to kill him, or turned a Wilde beast upon him, which slew him, this they accounted not murder for which to be questioned by the Sanhedrin*, though it deserved the judgement of God, *Talm. in Sanhedr. per.* 9. *Maym. in Retsea per.* 2. but shews that the command extends to the prohibiting of *causlesse anger*, and that that deserves the *judgement of God*, that the uncharitable scornings of a brother, under their usuall word *Raka*, deserved the *judgement of the Sanhedrin*, and especially the calling him *fool* [in *Solomons* sense,] or censuring rashly his spirituall estate, deserved hell fire. They construed the command, *Thou shalt not commit adultery*, barely of the act of adultery, and that with another mans wife. *Trip. targ. in marg. ad Exod.* 20. but he tells that it prohibits, lustfull thoughts and looks, and that looking upon a woman to lust after her, is adultery in heart. *Rabban Simeon delighted to look upon fair Women, that he might take occasion by the sight of their beauty, to blesse God.* [A fair excuse.] *Tal. Jerus. in Baracoth. fol.* 12. *col.* 3.

The Law had permitted divorces, only in case of fornication, *Deut.* 24. 1. but they had extended it to any cause, and to so loose an extent, that *R. Akibah* said, *A man may put away his Wife, if he see another Woman that pleaseth him better then she.* Gittin par. 9. The Law had forbidden *forswearing*, or swearing falsly, thereupon they had made bold to take liberty of vain swearing at pleasure, so that, what they swore were not false; as see *Tal. & Maym. in Shevuoth.*

These cursed constructions of theirs by which they had made the Law of no effect, he divinely damneth, and stateth the proper and true intent of the Law in these cases.

3. He prescribeth Christian duties, and especially rules of piety, charity and sincerity, and condemneth the hypocriticall vainglory of the Pharisees about these things. They used when they gave almes in the Synagogue, to have it openly proclaimed and published what they gave, as if a Trumpet had been sounded for every one to take notice of their charity, *Jerus. in Demai, fol.* 23. *col.* 2. And they had an open proclaiming in the streets, for the calling of the poor to gather the corner of the field that they had left them, *Id. Peah. per.* 4, *&c.* They loved to be seen praying in the streets, especially in their Phylactery prayers morning and evening, besides other occasionall Oraisons, *Id Beracoth. per.* 1, & 2. They used to pray those prayers often, and often other prayers, in the Synagogue, apart and distinct from the prayers or service that the Synagogue was then upon, and so their particular devotion was the more subject to be observed, *Ib. fol.* 8. *col.* 3, *&c.* They used on their fasting dayes to use such a carriage and demeanour in face and garb, that all might observe that it was fasting day with them, *Piske. Tosaph. in Taanith. per.* 1, *&c.* And in all their devotions and demeanour they hunted after the praise of men; which he condemneth, and urgeth for sincerity and care to approve the heart to God.

Throughout all this Sermon, this great oracle of divine truth, doth not only shew and hold out the sacred doctrines of faith, manners, duty and eternall life, but he evidenceth throughout, that he was throughly acquainted with all the learning, doctrines and traditions of those times. And to the explication of this divine Sermon, is required quick and ready versednesse in the Jews Records, for *Christ* hath an eyed and reference to their language, doctrines, customes, traditions and opinions almost in every line.

SECTION XXIX.

LUKE Chap. VII. *from the beginning to* Ver. 11. — MATTH. Chap. VIII. Ver. 1. *and then* Ver. 5, *to* Ver. 14.

A Centurions servant healed.

LUKES transition, *When he had ended all his sayings*, doth prove the order. The four verses that speak about the Leper in *Matthew*, were taken up before, and their order spoken to then.

A proselyte Captain that had so far affected the Jews religion that he had built a Synagogue in *Capernaum*, having seen and heard the works and words of *Christ*, beleeveth him for the *Messias*, and beggeth of him the healing of his servant. Which that *Christ* could do, he concludeth from a comparison of the power of his own word and command among his souldiers: for since they were ready to come, and go, or run at his command, much more doth he conclude, was the word of Christ of power to command away the disease of his servant if he pleased. Christ had often in his sermon on the Mount, asserted the authority of his own word, against and above the words of their traditionaries, and equalized it with that word that gave the Law. And here is a very high and seasonable confession of the authority of that word, made by this Centurion, and an evidence of the power of it by the healing of his servant at distance. The mans faith is justly extolled though he were a Gentile, and the casting off the Jews is cleerly foretold, which Christ had not so plainly spoken out hitherto.

SECTION XXX.

LUKE Chap. VII. *Ver.* 11, 12, 13, 14, 15, 16, 17.

The Widows Sonne of Naim *raised.*

AS Christ yesterday recovered a young man from the point of death, so doth he another to day from death it self. The words ἐν τῇ ἑξῆς *ver.* 11. do confirm the order. *The day after.* &c.

Joseph. Antiq. lib. 20. *cap.* 5. speaks of the Village *Nain*, as being upon the edge of *Samaria*, in the way as the *Galileans* passed to *Jerusalem*. And it is not improbable that

Christ

Christ was going thitherward at this time to one of the Festivals, most like to *Pentecost*.

As he comes to *Naim* he meets with a dead man carried out [קבורה in Talmudick Language] for they might not bury within their cities, no nor at the Levites Cities, within the compasse of that ground without the City that was allotted for its suburbs, *Maym. in Shemittah vejobel* per. 13. [If *Jerusalem* went parallell with the Levites Cities in this, as it did in other things, Christs Sepulchre will not prove so near the City as it hath been commonly reputed.] He raiseth this dead man openly, and in the sight of all the company there present, which was very great, and yet when afterward he raiseth *Jairus* daughter, he chargeth that those that had seen him do the miracle which were but five persons, that they should tell no man what was done, *Luk.* 8. 56. which prohibition was given rather in regard of the place where it was done, then in any other respect, it being in *Capernaum* against which City he had denounced a curse before.

SECTION XXXI.

Luke Chap. VII. *from ver.* 18. *to ver.* 36. — Matth. Chap. II. *from ver.* 2. *to ver.* 20.

John's *Message to Christ: Christs testimony of John.*

THE Transition of *Luke* from the Stories before, about the raising of the dead man and healing the Centurions Servant, *And the Disciples of John shewed him of all these things*, doth confirm the order.

John from *Macherus* Castle where he lay Prisoner, sendeth two of his Disciples to *Christ* to enquire of him, *Whether he were he that should come*; Not that *John* was ignorant who he was, having had so many demonstrations of him as he had had, and having given so ample testimony of him as he had done, *Joh.* 1. 34, 36. & 3. 29, 30. Nor that *Johns* Disciples were so wilfully ignorant of him as not to be perswaded by their Master that he was he, but his message to him seems to this purpose; *John* and his Disciples had heard of the great and many miracles that *Christ* had done, healing the sick, and raising the dead, &c. and it may be, they thought it strange that *Christ* amongst all his miraculous workings, would not work *Johns* liberty out of thraldom, who lay a prisoner for him, and for the Gospel he preached before him: And this may be the bottom of their question, *Art thou he that shall come, or look we for another?* as expecting somewhat more from the *Messias*, then they had yet obtained. They received a full answer to their question by the miracles they saw wrought, which abundantly proved that he was he that was to come. But as to their expectation of his miraculous enlargement of *John*, his answer was, that his work was to preach the Gospel, and that it was a blessed thing not to take any offence at him, but to yeeld and submit to his wise dispensations. And accordingly when the messengers of *John* were returned, he giveth a glorious testimony concerning him to the people, but yet sheweth how far one truly and fully acquainted and trained in the *Kingdom of Heaven*, went beyond him in judging of it, who looked for temporall redemption by it.

The Method of *Matthew* is somewhat difficult here, but he seemeth purposely to have joyned the mission of *Christs* Disciples and *Johns* disciples together. I suppose *Christ* was at *Jerusalem* when *Johns* messengers came to him: and if it were at the feast of Pentecost, *John* had then been seven or eight moneths in prison.

SECTION XXXII.

Mat. Chap. XI. *from Ver.* 20. *to the end of the Chapter.*

Chorazin and Bethsaida upbraided.

BEsides *Matthew* continuing this portion to that that went before, the upbraiding of these Cities is so answerable to the matter contained in the end of the former Section, that it easily shews it to be spoken at the same time: See *Ver.* 17, 18, 19. of this Chapter.

When *Christ* saith, that if the things done in these Cities, had been done in *Tyre* and *Sidon*, and *Sodom*, and *Gomorrha*, they would have repented, and would have remained till now; he understandeth not saving grace and saving repentance in them, but such an externall humiliation as would have preserved them from ruine: As the case was with

Nineveh, they repented and were delivered from the threatned deſtruction: their repentance was not to ſalvation of the perſons, but to the preſervation of their City: as *Ahabs* humbling prevented the preſent judgement, and not his finall condemnation.

SECTION XXXIII.

LUKE Chap. VII. *from* Ver. 36, *to the end of the Chapter.*

Mary Magdalen weepeth at Chriſts feet, and waſheth them with tears, &c.

THE continuation of this portion in *Luke* to that in Sect. 31. will plead for its order: and the reader will eaſily obſerve, that the interpoſition of the preceding Section in *Matthew*, is ſo farre from interrupting the ſtory, that it is neceſſarily to be taken in there, and is an illuſtration of it. The actings of the two ſeverall parties in this Section, the Phariſee that invited *Chriſt* to eat with him, and the woman ſinner that comes and weeps at his feet for mercy, may ſeem to have had ſome riſe from, or ſome occaſionall reference to the ſpeech of *Chriſt* in the two Sections next preceding. In the former he had ſaid, *The ſonne of man came eating and drinking*, and this poſſibly might induce the Phariſee to his invitation: and in the latter he had ſaid, *Come unto me ye that are weary and heavy laden*, and that might invite the woman to her addreſſe.

This woman was *Mary the ſiſter of Lazarus, who was alſo called Mary Magdalen*; of whom there is mention in the very beginning of the next Chapter. That ſhe was *Mary* the ſiſter of *Lazarus*, *John* giveth us ground to aſſert, *Joh.* 11.2. as we ſhall ſhew when we come there: where we ſhall evidence, that theſe words, *It was that Mary which annointed the Lord with oyntment, and wiped his feet with her hair*, can properly be referred to no ſtory but this before us: And that *Mary the ſiſter of Lazarus was called Mary Magdalen*, we ſhall prove in the next Section: Chriſt in the ſtory in *Sect.* 31. when *Johns* diſciples came to him we ſuppoſed to be at *Jeruſalem*, and anſwerably it may be conceived that this paſſage occurred at *Bethany*, where *Simon* the Phariſee may not improbably be held to be the ſame with *Simon the Leper*, Matth. 26.6. where this very woman again annointed him.

SECTION XXXIV.

LUKE Chap. VIII. Ver. 1, 2, 3.

Certain Women that followed Chriſt.

LUKE again is the warrant for the order. In the former ſtory he had ſpoken of one woman that had found healing and mercy with *Chriſt*, and he ſpeaks here of divers, and among them *Mary Magdalen*. Now that ſhe was *Mary the ſiſter of Lazarus*, let but theſe two arguments be weighed, not to inſiſt upon more. The firſt is this: If *Mary Magdalen* were not *Mary* the ſiſter of *Lazarus*, then *Mary* the ſiſter of *Lazarus* gave no attendance at *Chriſts* death, nor had any thing to do about his buriall [or at leaſt is not mentioned as an agent at either] which is a thing ſo incredible to conceive, that it needs not much diſcourſe to ſet forth the incredibility of it. There is mention of *Mary Magdalen*, and *Mary* the mother of *James* and *Salom*, Mark. 15.40. and *Joanna*, Luk. 24. 10. but not a word of *Mary the ſiſter of Lazarus*. She had twice annointed *Chriſt* in the compaſſe of that very week, ſhe had ever been as neer and as zealous a woman diſciple as any that followed him, and her reſidence was at *Bethany* hard by *Jeruſalem*, and what is now become of her in theſe two great occaſions of attending upon *Chriſts* death and imbalming? Had ſhe left *Chriſt*, and neglected her attendance on him, at this time above all others? or have the Evangeliſts, whileſt they mention the other that attended, left her out? It is ſo unreaſonable to beleeve either of theſe, that even neceſſity inforceth us to conclude, that when they name *Mary Magdalen*, they mean *Mary the ſiſter of Lazarus*. And Secondly take this argument of *Baronius*, which hath more weight in it then at firſt ſight it doth ſeem to have, who in his *Annals ad Annum Chriſti* 32. goes about to prove this thing that we aſſert, and he ſhews how it alſo was the opinion of the Fathers, and thoſe in former times. His words are theſe: *We ſay upon the teſtimony of* John *the Evangeliſt, nay of Chriſt himſelf, that it plainly appears, that* Mary *the ſiſter of* Lazarus, *and* Mary Magdalen *was but one and the ſame perſon. For when in* Bethany *the ſame ſiſter of* Lazarus *annointed the feet of* Jeſus, *and* Judas *did thereupon take offence,* Jeſus *himſelf checking the boldneſſe of*

the

the furious Diſciple, ſaid, Let her alone, that ſhe may keep it againſt the day of my buriall: Now that ſhe that brought the ointment to the ſepulcher for the annointing of the body of Jeſus, *was* Mary Magdalen, *is affirmed by* Mark, *and that ſhe with* Mary *the mother of* James *and* Salome *did that office. When therefore neither in him, nor in any other of the Evangeliſts there is any mention of* Mary *the ſiſter of* Lazarus, *who was foretold by our Saviour that ſhe ſhould do that office, it may eaſily be known that both theſe* Maries *were but one and the ſame.* At *Joh.*12. 7. we ſhall ſhew that that ſpeech muſt be conſtrued to ſuch a ſenſe, as he hath put on it, ſave only that following the vulgar Latin, he reads *ſine ut ſervet*, which indeed makes his ſenſe the fuller, but though not ſo read, yet will that ſenſe be full enough.

It is to be objected indeed, that *Mary* was called *Magdalen*, from the place *Magdala*, of which there is mention *Matth.*15.29. and in *Tal. Jeruſ. in Maazaroth. fol.*50. *col.*3. in this paſſage, *R. Jochanan in the name of R. Simeon ben Jochai: He had two incloſures, one in Magdala, the other in Tiberiſa, &c.* And in *Beracoth fol.*13. *col.*1. there is mention of one ר׳ יורן מגרליא *R. Judah of Magdala:* now *Magdala* being in *Galilee* [as ſome ſeat it] or over againſt *Galilee* beyond *Jordan* [as others,] it was ſo very farre diſtant from *Bethany*, that *Mary* the ſiſter of *Lazarus*, whoſe Town was *Bethany*, could not poſſibly be called *Magdalen* from *Magdala*. To which we may firſt give *Baronius* his anſwer, who alſo mentioneth this objection; That though ſhe were of *Bethany* by originall, and the native ſeat of her fathers houſe, yet might ſhe alſo be of *Magdala* by marriage, or ſome occaſionall reſidence otherwiſe. And in the ſecond place, we may adduce what the Talmudiſh ſpeak of one מרים מגרלא *Mary Magdalen*, or *Megaddala*, for the word is of doubtfull pointing, whom they character for a notorious ſtrumpet in thoſe times that *Jeſus of Nazareth* lived. *Alphez. in Gittin. fol.*605. *Some man findes a fly in his cup, and takes her out and will not drink, and this was the temper of* Papus *the ſonne of* Judah, *who locked the door upon his wife whenſoever he went out.* The gloſſaries *R. Solamon* and *Niſſim*, upon this paſſage comment thus: *Papus the ſonne of* Judah, *was husband* למרים מגרלא *to* Mary Magdala, *and whenſoever he went forth he locked the door upon his wife, leſt ſhe ſhould ſpeak with any man, which was a uſage unfitting, and hereupon there aroſe diſcord between them, and ſhe plaid the whore againſt him.* Now they conſtrue the latter word מגרלא as ſignifying one that broided or plaited her hair, which ιματιων πλεγμα *Peter* blames in women, *1 Pet.*3.3. *Tal. Babyl. Venet. in Sanhedr. pol.*7. is ſpeaking of one that inticed to Idolatry, and how he was brought to the *Sanhedrin* and ſtoned. *And thus*, ſay they, *they did to* Ben Sarda *in* Lydda, *and hanged him on the Paſſover eve.* Ben Sarda *was the ſonne of Pandira.* [They call our Saviour blaſphemouſly by this name *Ben Sarda.*] And a little after. *His mother was* Sarda. *His mother was* Mary Magdalen, Mary *the plaiter of womens hair.* vid. etiam *Schab.* fol.104. And in *Chagigah* fol.4. *The Angel of death ſaid to his meſſenger, Go fetch me* מרים מגרלא שיער נשייא *Mary the broider of womens hair; He went and fetched* Mary Magdala, *or* Mary *the broider of hair for young men.* Now whether the word מגרלא be read *Magdela* or *Magdila*, a Participle in Hiphil, which is moſt proper, and ſo warranted by *Aruch* in גרל and *Kelim par.*15.] or *Megaddela* in *Piel*: either of them in a Greek dreſſe, eſpecially the former, come ſo neer the ſound of the word in hand, that we may very well conſtrue *Mary Magdalen* in this Talmudiſh conſtruction for a woman of common infamy, and that hath this nick-name of *Magdila* from her laſcivious dreſſe and carriage. Obſerve *Lukes* expreſſion, Μαρια ἡ καλουμενη Μαγδαληνη, *Mary which was called Magdalen:* which manner of phraſe is rarely uſed when perſons are named after their Country.

SECTION XXXV.

MATTH. Chap. XII. *from* Ver.22, *to* Ver.46.

MARK Chap. III. *from the laſt clauſe of* Ver.19. *And they went into an houſe: to* Ver.31.

A Devil caſt out: Chriſt called Belzebub: *Blaſphemy againſt the holy Ghoſt.*

THe *ſeries* and conſequence of this Section will require ſome cleering. 1. The reader here ſeeth that *Mark* hath not mentioned any thing from the ordaining of the twelve Apoſtles unto this place: for the holy Ghoſt that held all their pens, did ſo diſpoſe them, that ſometimes one ſhould ſpeak the ſtory, ſometimes another, and ſometimes more or all of them together. Now though the firſt clauſe of this Section in *Mark*, *And they went into an houſe*, be joyned ſo cloſe to the Apoſtles ordaining, as if that were the next thing

thing done; yet the current of the ſtory in the reſt of the Evangeliſts, doth ſhew that it is not to be taken in, at that inſtant: and indeed the progreſſe of the ſtory even in *Mark* himſelf, doth ſhew that this is the proper place of it, as will appear to him that ſhall preciſely obſerve it. 2. *Matthew* hath laid this ſtory of caſting out a Devil, *&c.* next after two ſtories that occurred before the Sermon in the Mount, as hath appeared in its place: the reaſon of which may be ſuppoſed to be, becauſe he would take up the exceptions of the Scribes and Phariſees together: That this ſtory in *Matthew* lieth in juncture to theſe next ſucceeding will readily appear in them. 3. There is a ſtory in *Luk.* 11. ſo like this, that one would think it were the very ſame; for there is mention of the ſame miracle, caſting out a Devil, and the ſame cavill of the Phariſees, and the ſame anſwer to Chriſt: and yet the progreſſe of the hiſtory of *Luke* thither, and eſpecially the coming off from that ſtory, do perſwade that it was another ſtory. For *Luke* chaineth ſuch following paſſages to it, that cannot poſſibly be brought in concurrent with the current of theſe Evangeliſts now before us. And we ſhall obſerve hereafter, that Chriſt in his latter time did repeat over again very many of thoſe things that he had ſpoken a good while before: as *Moſes* his *Deuteronomy* was but a rehearſall of things that had been acted and ſpoken in his former time. The ſame deviliſhneſſe was in the Scribes and Phariſees in all places, and it was accordingly to be met withall by Chriſt in more places then one: They had taken up a conſent to beat down the dignity and authority of his miracles, by aſſerting that whatſoever he did, he did by the power of Magick, and this corrupt blood ran up in their veins every where whereſoever he met them, and therefore it is no wonder if the ſame words be in their mouthes here and there, when the ſame rotten principle was every where in their hearts. Obſerve how ſcornfully they require a ſign from Heaven, when they had but newly ſeen a moſt heavenly ſign.

The word *Beelzebul* was taken up for the more deteſtation, as importing, *The god of a dunghill*, and the ſacrificing to Idols they called *dunging to an Idoll*, R. Joſe, ben R. Ben ſaith, הרואה אותם מגבלין עין *He that ſeeth them dunging to an Idoll, muſt ſay, He that ſacrificeth to other gods muſt be deſtroyed.* Talm. Jeruſ. Baracoth, fol. 12. col. 2.

What *Chriſt* ſpeaketh about the unpardonableneſſe of blaſphemy againſt the holy Ghoſt, is in direct facing of their Tenet; which held, that blaſphemy was attoned for by death though by nothing elſe. *He* [ſay they] *by whom the name of Heaven is blaſphemed, repentance hath no power to ſtrive him from puniſhment, nor the day of expiation to attone for him, nor chaſtiſements of the Judges to acquit him. But repentance and the day of expiation attone for a third part, and chaſtiſements a third part, and death a third part. And of ſuch it is ſaid, If this iniquity be purged till you die: Behold we learn that death acquitteth.* Talm. Jeruſ. Sanhed. fol. 27. col. 3.

The Jews defamed the miracles done by *Chriſt* as done by Magick, as appeareth not only by this and other places in the Goſpel, but even in *Talm. Bab. Schabb. fol.* 104. *col.* 2. *R. Eliezer ſaid to the wiſe men, Did not* Ben Sarda [*this is a blaſphemous name they give to Jeſus of* Nazareth, *as was ſaid a little before*] *bring inchantments out of* Egypt *in inciſions in his fleſh?*

But when they ſaw they were not able to contradict and decry the credit of the great miracles that he did, and they ſaw that this would not ſerve their turn, to ſay he did them by the power of the Devill; the Devill taught them to betake themſelves to another ſhift clean contrary, and that was, to ſay and maintain, that when *Meſſias* came, he ſhould do no miracles at all: which they aſſert in *Sanhedr. per Helek. and Maym. in Melachim. per. ult.*

SECTION XXXVI.

MATTH. Chap. XII. *from* Ver. 46, *to the end.* MARK Chap. III. *from* Ver. 31. *to the end.* LUKE Chap. VIII. Ver. 19, 20, 21.

CHRIST'S *Mother and Brethren ſeek him*, &c.

THe Order is cleered by the tranſition of *Matthew*, *While he yet talked*, &c. *Luke* hath ſet the coming of *Chriſts* mother and brethren, after the Parable of the Sower [whereas the other two Evangeliſts have ſet it before and that in its proper place] thereby intimating the end and proſecution of the errand they came upon, which was to take him up from preaching; with which intention and importunity they follow him from place to place. Here is an evidence of the Virgin *Maries* ſinfullneſſe, as well as other

womens

womens, if going about to ſtop *Chriſts* Miniſtry were a ſinne, as certainly it was, proceed that intention from what pretence ſoever. *Mark* 3.21. *His friends went to lay hold on him, for they ſaid* ξεστη: ſignifie that word what it will, whether *he is beſide himſelf*, or *he is faint*, or *he is in a rapture*, &c. their errand and intention was to take him off from the courſe he was in: which he knew well enough, and therefore he gives ſo ſmart an anſwer, *Who is my Mother*, &c? Compare *Deut.* 33.9.

SECTION XXXVII.

MATTH. Chap. XIII. *from the beginning to* Ver. 54. MARK Chap. IV. *from the beginning to* Ver. 35. LUKE Chap. VIII. *from* Ver. 4, *to* Ver. 19.

The Parable of the Sower: and divers other Parables.

MATTHEWS tranſition doth again cleer the order here. *The ſame day went Jeſus, &c.* The ſame day that his Mother and brethren came to him, as is apparent in the twelfth Chapter. So that this conſideration helpeth to methodize the order of *Luke*: for whereas the other two have ſet the coming of *Chriſts* mother and brethren before his uttering of the Parable of the Sower, *&c.* he hath ſet it after; and that without contrariety though with diverſity. For both the occurrences were on the ſame day: and he hath by this order ſhewed how the mother and friends of *Chriſt* having once found him, went along with him, whether to proſecute the intention they came upon, or better convinced to attend him and his doctrine.

CHRISTS ſpeaking of Parables, which he doth ſo exceeding much through the Goſpel, was according to the ſtile and manner of that Nation, which were exceedingly accuſtomed to this manner of Rhetorick. The *Talmuds* are abundantly full of this kinde of oratory, and ſo are generally all their ancient writers: and they commonly enter upon their Parables with this preface משל לחה הרבר רומה: *A Parable: To what is the thing like?* which ſtile he alſo uſeth not ſeldom. And ſometime they enter upon it more abruptly with ſuch an entrance as this לאיש or למלך בו *To a man*, or *To a King of fleſh and blood*, &c. meaning, *It is like to a man* or *like to a King*, &c. I beleeve there are very many in the world, that have not been further acquainted with the writings of the Jews then what they have ſeen quoted by other writers, and yet are ready to cenſure them of lies and falſhoods [which indeed they are not free from] meerly upon want of acquaintance with their ſtile of Parables and hyperboles.

Very good uſe may be made of the Talmudiſh treatiſes, *Peah*, *Demai* and *Kilaim*, which treats intentionally concerning ſowing and ſeeds, for illuſtration of theſe Parables. In *Kilaim*, they diſpute of ſowing על סלעים על טרשים *upon rocks and upon ſtones*, and of mingling חיטין חונין, *wheat and tares*, &c. cap. 1. *In Peah in Tal. Jeruſ. fol.* 20. they ſpeak of *a tree of muſtardſeed*, that one might climbe into like other trees, *&c.* And in divers other paſſages in theſe Parables, ſome light may be fetched from thoſe tracts: ſeeing *Chriſt* all along ſpeaketh of things uſuall and moſt particularly uſuall among that Nation.

SECTION XXXVIII.

MATTH. Chap. VIII. Ver. 18, 19, 20, 21, 22. MARK Chap. IV. Ver. 35 LUKE Chap. IX. Ver. 57, 57, 58, 59, 60, 61, 62.

A Scribe will follow CHRIST, &c.

THE ſtory of CHRISTS preparing to go over the water, is evidenced by *Mark*, to come in here in its proper place; for he ſaith, *The ſame day at even*, &c. *Matthews* laying it where he hath done, may ſeem to be becauſe of its neerneſſe to *Matthews* or *Levies* feaſt, as will appear in the following current of the ſtory; which feaſt he hath laid at *Matthews* call, and ſo hath accordingly brought here divers ſtories together, though farre diſtinct in time; as ſome being neer the time of his call, ſome neer the time of his feaſt. But a greater ſcruple ariſeth, namely, Whether this ſtory in *Matthew*, of two that would follow *Chriſt*, and that in *Luk.* 9.57, *&c.* of three that would do ſo, be one and the ſame ſtory, or two occurrences at ſeverall times? It is well the matter is of no more chronologicall import, for it is hard to reſolve which way to take it. The words of the perſons

perſons to *Chriſt*, and his anſwer to them, are ſo much the ſame, that it is hard to think two ſeverall ſtories ſhould run ſo parallel in all circumſtances: And yet *Lukes* laying it ſo far out of its place, might perſwade that it is not the ſame ſtory. It would be more tireſome then profitable to diſpute the matter at large; therefore to make ſure and quick work, both the ſtories may be taken in at both places. I ſhould rather hold them to be two ſtories: In both of them where it is ſaid, by thoſe that ſhould follow *Chriſt*, *Let me firſt go and bury my father*, It argues not that their father was dead or very ſick; but that they thought themſelves bound not to leave their father whileſt he was living.

SECTION XXXIX.

MATTH. Chap. VIII. *from* Ver. 23, *to the end. And* Chap. IX. Ver. 1.

MARK Chap. IV. *from* Ver. 36, *to the end. And* Ch. V. *from beg. to* V. 22.

LUKE Chap. VIII. *from* Ver. 22, *to* Ver. 41.

CHRIST *calmeth the ſea: caſteth out a Legion of Devils*, &c.

THe order needeth no cleering, it is ſo plainly aſſerted by all the three: only among them in relating the ſtory thus ordered, there ſeems to be ſome difference: 1. *Mark* ſayes, *They took him in the ſhip as he was*, namely as he was now in it, having gone into it to preach to the people, as *ver.* 1. The other two ſpeak of his entring into the ſhip now, as if he had not been in it before, becauſe they continue not this ſtory, to the ſtory of his ſpeaking of the Parables out of the ſhip as *Mark* doth, but ſpeak of this after other ſtories. 2. *Matthews* calling of the Country beyond *Jordan* whither he went, *the Country of the Gergaſens*, whereas the other two call it *the Country of the Gadarens*, is no great ſcruple, ſince it bare two names, ancient and modern. But 3. the main doubt lies in this; that whereas *Mark* and *Luke* ſpeak but of one poſſeſſed, *Matthew* ſpeaks of two. So I obſerve that *Matthew* ſpeaks of two blind men begging at *Jericho*, Matth. 20. 30. whereas *Mark* ſpeaketh but of one, *Mark* 10. 46. And ſo likewiſe *Matthew* ſpeaks of both the theeves mocking *Chriſt*, *Matth.* 27. 44. whereas *Luke* ſpeaks but of one of them ſo doing, *Luk.* 23. 39, &c.

It might be anſwered, as to this ſtory, that it may be that theſe two that *Matthew* ſpeaketh of were not alike furious, but that the impetuouſneſſe of the one was more then the other: and that *Mark* and *Luke* ſpeak of him only that was in the worſe caſe. Or for ought that *Matthews* Greek prohibiteth, the two might be underſtood for man and wife, whom the two other Evangeliſts treat of as one perſon. But by the other examples adduced, where *Matthew* ſpeaking of two, *Mark* and *Luke* ſpeak but of one, it is plain and ſatisfactory, that theſe two latter, writing after *Matthew*, and he having given the ſtory before them, numbring the perſons concerned in it, they have not been curious ſo much to ſpecifie the number of perſons on whom the miracles were wrought, which he had done before, as carefull to record the miracle done, that none of Chriſts workings might be left unrecorded, as to the nature of the thing done.

The Evangeliſts deſcribe the condition of theſe poor poſſeſſed ones, much in the ſame colours that the Jews do him that they call שרשה, who is one of the five ſorts of perſons whom they ſeclude from all actings of import or truſt. שרשה ſay they [or a diſtract perſon] *is he that goes out in the night and lodgeth among the graves, and tears his clothes to pieces, and ſpoils whatſoever men give him.* Jeruſ. in Trumeth fol. 4. col. 2.

It is of ſome ſcrupulouſneſſe to caſt, how ſo many ſwine ſhould be in thoſe parts, ſince ſwines fleſh was ſuch an abomination among the Jews, and thoſe that kept and bred ſwine little leſſe abominated. *Their wiſe men ſaid, Curſed be he that brings up dogs and ſwine*, Maymon. in Niz. Mammon per. 5. And there is a ſtory of a woman reviling one of their Rabbies, in theſe words, *One of theſe three things is in thee, either thou art a drinker of wine, or a uſurer, or one that breeds ſwine.* Jeruſ. Shekalim fol. 47. col. 3. But even *Pliny* may help us to an Anſwer and reſolution in this doubt, who tells us how rare dainties ſwines fleſh is accounted of by the *Romans*, *Neque alio ex animali numeroſior materia ganiæ, : quinquaginta prope ſapores, cum cæteris ſinguli. Of one creature, ſaith he, is there made more numerous matter for luxury: Almoſt fifty ſeverall taſtes in it, whereas in other creatures there is but one.* And hence thoſe pages of the Cenſors Laws; *Interdictaque canis abdomina, glandia, teſticuli, vulvæ, ſincipita verina*, [A Roman Cook were fitteſt to engliſh this, And a little

little after he tells, that *Solidum aprum Romanorum primus in epulis appoſuit P.* Servilius Rullus: Publius Servilius Rullus *firſt of the Romans, ſerved in a whole Swine to the table, the father of that* Rullus *that promulgated the* Lex Agraria *in* Tullies *Conſulſhip. Tam propinqua origo nunc quotidiana rei eſt: A thing now in daily uſe, had its beginning no longer ago.* Obſerve that it was of ordinary uſe among the *Romans,* to ſerve in *ſolidum aprum* at their feaſts. *Vid. Plin. nat. hiſt. lib.* 8. *cap.* 51. Now were it granted that the *Gadarens* were Jews, which for the generality they were not [and to finde Swine feeding among the Heathen was no ſtrange thing] yet when there might be ſuch trading in Swine as the Roman cookery and luxury cauſed to be, the covetouſneſſe of a Jew would ſtrain him farre for his profit, eſpecially it being not directly againſt the Law to deal with theſe cattell alive, though ſo ſtrictly forbidden to eat them dead.

SECTION XL.

LUKE Chap. V. *from* Ver. 29. *to the end of the Chapt.* MARK Chap. II. *from* Ver. 15. *to* Ver. 23. MATTH. Chap. XII. *from* Ver. 10. *to* Ver. 18.

Levies Feaſt: Concerning Faſting, &c.

MUch needeth not to be ſpoken concerning the order here. Why *Levies,* or *Matthews* Call and Feaſt are ſet together by all the Evangeliſts that ſpeak of them, we have obſerved before, namely becauſe they would diſpatch the whole ſtory of that man at once or alltogether: And that his call was at the place where we have laid it, the current of the ſtory thither confirmeth paſt deniall. Likewiſe that his Feaſt muſt come in here, *Matthews* words, *ver.* 18. do make it plain: for he ſaith, that while *Jeſus was ſpeaking thoſe things* concerning faſting, *&c. Jairus came to him:* whoſe coming the other two Evangeliſts have cleerly pitched in this place.

In *Matthew* the late Publicans houſe, when *Chriſt* is invited to dinner, many Publicans and ſinners ſit down at meat with him, a thing as far contrary to the Phariſaicall diſcipline as what was moſt contrary, for which the Phariſees callenge him and his Diſciples. They looked upon Chriſt and his Diſciples, as חברים men of religion and devotion, and therefore that ought to ſeparate themſelves from the vulgar ſort of people; eſpecially from ſuch as theſe were of an infamous ſtamp and character: *A Scholer of the Wiſe,* by their Canons, *might not eat with one of the vulgar,* much leſſe with Publicans and ſinners, the worſt ſort of all the vulgar that were.

SECTION XLI.

MARK Chap. V. *from* Ver. 22, *to the end.* LUKE Chap. VIII. *from* Ver. 41, *to the end.* MATTH. Chap. IX. *from* Ver. 18, *to* Ver. 27.

A bloody iſſue healed: Jairus daughter raiſed.

MATTHEW aſſures the order, for he ſaith, *While Jeſus was ſpeaking:* thoſe things that are recorded in the preceding Section, concerning Faſting, and not putting new wine into old bottles, *&c. Jairus* came to him to beg the recovery of his now dying daughter.

Jairus was one of the Rulers of *Capernaum* Synagogue, and had ſeen ſo many miracles done by *Chriſt* there, that if he were not a Diſciple already, yet he beleeves that *Chriſt* can eaſily recover her, though when he came away from her ſhe was giving up the ghoſt. As *Jeſus* goeth with him in *Capernaum* ſtreets, a woman with a bloody iſſue of twelve years continuance cometh behind him and toucheth him: Her diſeaſe and *Jairus* daughter, were born in one and the ſame year, for they were both twelve years old, *Luk.* 8. *ver.* 42, 43.

The malady of this woman was not only of a ſad languiſhing, but it was alſo of a great uncleanneſſe, according to the uncleanneſſe mentioned in the Law. The Talmodich treatiſe *Zavim,* and *Maymony in Iſſurei biah,* cap. 4, 5, 6. would read a dolefull Lecture upon her diſeaſe, as to this point of uncleanneſſe. And this it may be was one main cauſe that made the woman to come trembling and fearing to *Chriſt* when ſhe ſaw ſhe could not be hid, *Mat.* 5. 33. becauſe ſhe had been ſo bold as to touch *Chriſt* in her uncleanneſſe.

The ſtory of the Pictures of *Chriſt* and this woman touching him, both made in braſſe

of which the Papists have made no small ado towards their worshipping of Images] hath spoken exceeding wide and far from hitting upon the right place where this woman and *Christ* met. The story as it is related by *Eusebius*, *Baronius*, and others, is this. *That in* Cæsaria Philippi *called otherwise* Paneas, *the house of this woman was to be seen: and before the door of the house, a brazen Image of a woman kneeling, and before her the brazen statue of a man, in a garment down to the feet, and stretching out his hand to the woman: And that there grew there a certain strange herbe, which when it grew up to touch the brazen hemme of his garment, it had the medicinall virtue of healing any disease.*

But why all this at *Cæsaria Philippi?* whereas this occurrence of the womans healing by the touch of the hemme of his garment was in *Capernaum:* for *Matthew* tells, that when *Jesus* came back out of the Country of the *Gadarens*, *he came into his own City*, Matth. 9.1. which was *Capernaum:* and there was *Matthews* house, in which he was when *Jairus* came to him. *See* Sect. 23.

Before he comes to *Jairus* his house, his daughter is dead, and there he findes minstrels and piping in a mournfull tone, for the bewailing of her. This was the custom of the Jews in such cases, as is to be seen in *Talm. Jerus. in Beracoth. fol.* 5. *col.* 4. *Maymony in* אישות *cap.* 14, &c. *vid. etiam Jerus. Meed Katon. fol.* 83. *col.* 4.

A good while ago he had denounced a sad doom against *Capernaum*, Matth. 11.23. at Sect. 32. *O thou Capernaum which art exalted unto heaven, shalt be brought down to hell*, &c. which was spoken as to the generality of the City, who for the things they had heard and seen, as that being *Christs* own City, or the place of his habitation, yet they beleeved not. And this may be some reason, why when he had raised this dead girle, he bids her parents keep the matter close: for that City had justly forfeited all such revelations of him: Yet for all the denouncing of that sad fate against her, he oft resorteth thither, and forsaketh not his habitation there; partly because he had some there, who for all the unbelief of the generality, belonged to him, and beleeved in him; and partly because he had no reason to remove his habitation for their unbelief, nor to passe off his dwelling for other mens wickednesse; for where could he go to reside, but he should reside among some of the same temper?

SECTION XLII.

MATTH. Chap. IX. *from* Ver. 27, *to* Ver. 35.

Two blind men, and a possessed dumbe man healed.

THe order is cleer from these two passages of connexion: *When Jesus departed thence, ver.* 27. And *As they went out*, ver. 32.

Jesus from *Jairus* his house returned to his own home, *ver.* 28. and there two blind men come to him, whose eyes he toucheth, and saith, *According to your faith be it to you*: urging this upon them the rather, because of the generall untowardnesse and unbelief of the place where he now was, *Capernaum:* and because of the *Pharisees* that were now present, *ver.* 34. that he might magnifie faith.

As these blind men went out, they brought in a man possessed with a dumb devil, and he also was healed, which the Pharisees still ascribe to magick, *&c.*

SECTION XLIII.

MARK Chap. VI. Ver. 1,2,3,4,5,6.

MATTH. Chap. XIII. Ver. 54,55,56,57,58.

CHRIST *at Nazaret, and offence taken at him.*

IT is said by *Matthew*, that when *Jesus* returned back out of the Land of the *Gadarens*, he came into his own City, *Matth.* 9.1. that is, to *Capernaum*, where he himself dwelt, and *Matthew*, and *Jairus*; and the three last Sections relate stories done in their three houses: Now *Mark* saith, that *from thence he went out and came into his own Country*, that is to *Nazareth:* which title is used of that City again, *Joh.* 4.44.

In that Synagogue he had been abused a good while ago, and his life endangered, *Luk.* 4.29. and thither he is come now to try them again, and findes not much better entertainment then before, but only not so full of danger: therefore he did not many great works there because of their unbelief, which *Mark* uttereth, *He could do no mighty works there,*

there, ver. 5. which meaneth not any want of power, but it relateth to his will, and to the rule by which he went in doing his works: such another phrase *see* Gen. 19.22.

When it is said by the same Evangelist, *He marvelled at their unbelief*: it meaneth not, that he marvelled because they had not saving faith, but he marvelled because they beleeved no more then they did.

SECTION XLIV.

MATTH. Chap. IX. Ver. 35,36,37,38.

Another perambulation of Galilee.

MATTHEW himself joyns this portion to the stories in *Sect.* 42. and the last words of *Mark* in the Section preceding, *he went round about the villages teaching*, are concurrent with the first words in this, and so do assert the connexion.

CHRIST at his former rejection at *Nazaret*, begins to go abroad preaching through their Synagogues as in *Sect.* 18. and so he doth now: and so great multitudes resort unto him, that he now resolveth upon sending forth his Disciples to Preach abroad also.

SECTION XLV.

MATTH. Chap. X. *all the Chap.* And V. 1. *of Chap.* IX.	MARK Chap. VI. V. 7,8,9,10,11.	LUKE Chap. IX. Ver. 1,2,3,4,5,6.

The twelve Apostles sent out to preach.

THe order in *Matthew* and *Mark* shews and cleers it self.

The twelve had been ordained for Apostles a great while since, and all that while, had been with *Christ* as probationers, to see his works and to learn his Doctrine: and since their pointing out to be Apostles it is observable, how much *Christ* hath applied himself to Doctrine, that they might learn the Gospel of the Kingdom, and be stored with what to preach, when he should send them forth. Hitherto they had been learners, and as for the gifts of the Spirit they as yet differed nothing from the rest that followed him, but now he gives them power of healing and casting out devils, [and now is the power of miracles restored.] So that they cured diseases by the Spirit, but they preached not by the Spirit, but taught that only which they had learned from the mouth of *Christ*.

He sendeth them out *by two and two*, and so it is like the twelve spies divided themselves when they went to search the Land. It may be the Apostles went in these couples that *Matthew* had reckoned them in.

What *Christ* forbiddeth them to take with them for their journey, was 1. to inure them to depend upon his protection and not upon their own carefulnesse: And 2. He hereby intimates that they should finde such good entertainment in their Ministry, that they should finde safety and maintenance wheresoever they came. Therefore when in *Luke* 22.6. *Now take purse and scrip*, &c. he thereby would not signifie that his care of them was any whit abated of what it was now, but that they should meet with worse times and worse entertainment then they had had now.

Whereas in *Matthew* and *Luke* they are forbidden to take staves, in *Mark* it is said, *they should take nothing for their journey save a staff only*: not staves for weapons or for their defence, but a staff for their resting on for their ease in the journey: as *Gen.* 32. 10.

They are confined to preach to *Israel* only, [though many Gentiles dwelt intermixedly with them in their Cities] because the Lord would own the peculiarity of the Nation in the first preaching of the Gospel, as he had done all along in the Oeconomy of the Law: when they had forfeited their priviledge of being a peculiar people, by crucifying him that sent the Gospel amongst them, then is the Apostles commission inlarged to go to the Gentiles, *Matth.* 28.

SECTION XLVI.

MARK Chap. VI. *from* Ver. 14. *to* Ver. 30.	MATTH. Chap. XIV. *from the begin.* *to* Ver. 13.	LUKE Chap. IX. Ver. 7, 8, 9.

JOHN beheaded: His Disciples come in to Christ.

MARK and *Luke* do justifie the order, for both of them have laid this story next to the story of *Christs* sending forth his Disciples. *Matthew* when he saith *At that time,* he useth the word in its latitude, as it is often used in Scripture, not precisely or determinately for the very day or season when a thing was done, but in the current of time then in being. And yet in this expression he seemeth also to have respect to the story that he had related next before, though that were some reasonable space of time before this: For there he had told that *Christ* coming into his own Country, was slighted and undervalued, and they were offended in him, yet *Herod* was amazed at the wonders that he heard of him.

Here are two times regardable in this Section, namely the time of *John Baptists* death, and the time of *Herods* hearing of the fame of *Jesus*: And the juncture of the stories is very close. As the Disciples were preaching up and down according to *Christs* mission, *Herod* beheaded the Baptist: and by their preaching in the name of *Jesus*, the fame of *Jesus* cometh to *Herods* hearing; and the Disciples again hearing of the murder of *John*, get in to their master. So that the story of *Johns* death, is related here in the proper place and time when it did occurre. And from one passage of *John* the Evangelist in the next following Section, there is the ground of a fair conjecture of the time of his beheading: For we shall see in the beginning of the next Section, that all the four do speak of *Christ* departing privately into a desert place: *Matthew* particularly gives the reason, namely because he had newly heard, by *Johns* Disciples, of the death of their Master. Now *John* the Evangelist in giving that story of *Christs* retiring, hath inserted this passage, *And the Jews Passeover was nigh*, whereby we may conclude that the *Baptists* death was a little before the time of the Passeover. And from hence we may take up the whole space of his Ministry and imprisonment. He began to Preach and Baptize in the year of Christ 29, at the spring of that year or about *Easter*. Half a year after *Jesus* is baptized by him, about the Feast of *Tabernacles*. Till after the Feast of Tabernacles come twelve moneth, *viz.* in the Year of *Christ* 30, he is still abroad baptizing in *Bethabara* and *Ænon*: About *October* in that Year he is imprisoned, and so lieth in restraint till almost *Easter* twelve moneth, which was in the Year of Christ 32. And so his story is of three years space, the better half of which he preached at liberty, and the other half he lay in prison.

Herod upon the hearing of the fame of *Jesus*, is struck with horrour of conscience upon thought of the murder of *John*: and if the *leaven of Herod* was *Sadduceism*, his horrour makes him deny his *Sadducaicall* principles, and to think that *John* was Risen from the dead.

SECTION XLVII.

MATTH. Chap. XIV. *from* Ver. 13. *to the end of the Chapter.*	JOHN Chap. VI. *from beginning of Chap.* *to* Ver. 22.	MARK Chap. VI. *from* V. 30. *to the end of the Chap.*	LUKE IX. *from* V. 10. *to* V. 18.

Five thousand fed miraculously: Christ walketh on the Sea.

ALl the four speak the same story of *Christs* miraculous feeding many thousands in a Desert: *Mark* and *Matthew* do plainly link this story to the preceding, as is conspicuous to the eye of whosoever shall view in them the last verse of the foregoing Section, and the first of this.

Johns Disciples with the tidings of their Masters death, and *Jesus* Disciples from their Preaching abroad, came in to *Jesus* much about the same time: and it may be *Johns* Disciples cleave to him and depart no more from him. Upon the tidings *Jesus* withdraws into a desart place, *over the sea of Galilee*, Joh. 6. 1. not over to the other side beyond *Jordan*, but he coasted by Sea from one place to another on the same shore; namely from *Capernaum* to the Desert of *Bethsaida*: for it is said, *the people followed him afoot* and came up to him: and when his Disciples return by Sea again, they are said to go over to *Bethsaida*,

ſaida, Mark 6.45. and from thence over to *Capernaum*, John 6.17. coaſting ſtill upon the ſame ſide.

John in this ſtory hath made mention of the Paſſeover neer at hand, *verſ.* 4. becauſe he only of all the four hath undertaken to give account of all the Paſſeovers, betwixt *Chriſts* Baptiſm and his death, for the better reckoning of the time of his publick Miniſtry. It may be the coming on of the Paſſeover had brought all the Apoſtles in, to attend their Maſter thither. They fail him at *Capernaum* his own City whither it is like he had appointed them to come in at ſuch a time.

The third PASSEOVER *ſince Chriſts Baptiſme.*

When *Chriſt* intends to feed the multitude, he propounds to *Philip* among all the Diſciples, *Where ſhall we buy bread?* for this was in the Deſert of *Bethſaida*, which was *Philips* City, *John* 1.44.

SECTION XLVIII.

JOHN Chap. VI. *from* Ver. 22. *to the end of the Chapter.*

Jeſus teacheth in Capernaum Synagogue, concerning eating his fleſh, &c.

THe firſt words in the Section, *The day following*, aſſerts the order.

Divers of thoſe that had been fed by *Chriſt* miraculouſly in the Deſert of *Bethſaida*, remained upon that ground all night, expecting *Jeſus* to come again among them, who was departed away from them, but, as they ſaw, not with his Diſciples; therefore they the next morning follow him to *Capernaum*, and there finde him. It was Synagogue day there, namely either the ſecond or fifth day of the week, and in the Synagogue *Chriſt* ſpeaketh of eating his fleſh and drinking his blood, which ſeemeth a Doctrine ſo monſtrous to many, that divers that had followed him, do now depart from him.

What would theſe people have? They had been fed miraculouſly yeſterday, and yet to day they ſay to him, *What ſign ſheweſt thou that we may ſee and beleeve?* ver. 30. *Our fathers did eat manna in the deſert*, &c. ver. 31. They looked for a continued miraculous feeding as *Moſes* fed *Iſrael* with *Manna* in the wilderneſſe: and to that the words of *Chriſt* referre, *ver.* 26. *Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye ate of the loaves.*

It is ſaid, *When they had ſeen the miracle that Jeſus did, they ſaid, This is of a truth the Prophet that ſhould come into the world, and they went about to make him King*, ver. 14, 15. They thought they ſaw in this miracle the ſign of the *Meſſias* they looked for, who ſhould feed his people miraculouſly as *Moſes* had done, and therefore when they now require a ſign to be ſtill ſhewed in that nature, *Chriſt* tels them they muſt expect no other food to be provided for them by him, then his own fleſh and blood: which ſounds ſo coldly in ſome of their ears, that they will follow him no more.

SECTION XLIX.

JOHN Chap. VII. Ver. 1.

After theſe things Jeſus walked in Galilee, for he would not walk in Jury, becauſe the Jews ſought to kill him.

BEtween the time of this Section and that preceding, we are to imagine the Paſſeover to have paſſed, of which there is mention, *John* 6.4. So that after this paſſage in *Capernaum* Synagogue, *Chriſt* goeth up to the Paſſeover at *Jeruſalem*, and there *the Jews*, that is the *Sanhedrin* ſought to kill him. At the Paſſeover the laſt year they convented him before them, to anſwer for his violation of the Sabbath in healing the man at *Bethſeda*, Joh. 5. and he plainly affirms and proves himſelf to be the *Meſſias*, and he comes off with ſafety, but after what manner is not expreſſed.

But now the increaſe of his Diſciples, the ſpreading of his fame and Doctrine by the preaching of the twelve, and it may be the example of the murdering of *the Baptiſt*, had ſo ſtirred them up to ſeek his life, that he perceiving it, gets away from *Jeruſalem* into *Galilee*, and will not yet come into *Judea* again.

SECTI-

SECTION L.

MARK Chap.VII. *all the Chapter. And* Chap.VIII. *from begin. to* Ver.22. MATTH. Chap.XV. *all the Chap. And* Ch.XVI. *from the begin. to* V.13.

Scribes and Phariſees impious traditions: The Woman of Canaans Daughter healed. A man Dumb and Deaf healed. Four thouſand fed miraculouſly. Phariſees require a ſign, &c. Leaven of Phariſees, &c.

THeſe two Evangeliſts joyn this portion to the end of Sect.47. Now what we have laid between in Sect.48. & 49. is of ſo plain ſubſequence and order, that no more needeth to be ſaid of this or them.

Certain Scribes and Phariſees that were ſent purpoſely from *Jeruſalem*, [as may be conjectured, becauſe the *Sanhedrin* there ſought to deſtroy *Jeſus*] ſeeking to intrap and oppoſe him, and to make a party againſt him, quarrell his Diſciples for not waſhing before meat. Their preciſeneſs about this matter may be ſeen in Talmudich Treatiſe *Jadaim*, and in *Maymony* in his Tract *Mikvaoth*, and occurſorily almoſt in every place in the Jewiſh Writers, where they have occaſion to ſpeak of their meales and of their manner of eating.

1. *Waſhing of the hands or dipping of them, is of the inſtitution of the Scribes:* they are the words of *Maymony* in *Mikvaoth*, per.11.

2. *Hillel and Shammai decreed about waſhing the hands: But R. Joſe the ſonne of R. Ben ſaith, The tradition about it had come to their hands, but they had forgot it. Theſe therefore decreed but according to the minde of thoſe that had gone before them.* Talm. Jerul. in Schabb. fol.3. col.4.

3. אכילת חולין בטהרה *The eating of their common meat in cleanneſſe*, is very much ſpoken of in their Writings and moſt highly extolled: Inſomuch that the Gloſſe upon *Chagigah* per.2. doth define a man of Religion by this, that *He eats his common meals in cleanneſſe:* and the *Gomariſts* in the place of the *Jeruſalem Talmud* laſt cited have this ſaying, *Whoſoever hath his dwelling in the Land of Iſrael, and eats his common meals in cleanneſſe, and ſpeaks the holy tongue, and ſaies over his Phylacteries morning and evening, that men may be confident that he ſhall obtain the life of the World to come.*

And again in *Challah* fol.58.col.3. *R. Jeſi in the name of R. Shabeai and R. Chajaſh in the name of Simeon Ben Lachiſh ſay thus, A man ſhould walk four miles to the waſhing of his hands. It is a tradition, that waſhing before meat is arbitrary, but after meat it is duty. Only that at his waſhing before, he ſaies over ſome prayer, but after, not. R. Jacob bar. R. Iſaac, hereupon retorted, Doeſt thou ſay he waſheth and ſaith over a prayer, and yet doeſt thou ſay that waſhing is arbitrary? It is ſaid he ſhould go four miles to the waſhing of his hands, and yet doeſt thou ſay it is arbitrary?*

How they prized this and other traditions of the Elders above the Word of God, and ſo by and for them made that of no weight, may be read too numerouſly in them, in ſuch like blaſphemous paſſages as theſe: *The words of the Scribes are more lovely then the words of the Law, and more weighty then the words of the Prophets.*

And, *He that ſaith there are no Phylacteries, and in ſo ſaying tranſgreſſeth againſt the words of the Law, he is not guilty: but he that ſaith there is five Phylacteries, and in ſo ſaying, addeth to the words of the Scribes, he is guilty.* Jerus. Baracoth fol.3. col.2.

The written Law is narrow, but the traditionall is longer then the earth and broader then the ſea. Tanchum.fol.4.col.4.

Our Saviour damning theſe curſed Traditions, doth inſtance only in that unnaturall tenet of theirs, that extinguiſheth all filiall aſſiſtance to needy Parents: as if a ſon ſaid to his father or mother, *It is Corban*, &c. Their Canons ſet down the duty of a ſon to his father, as, *to give him meat and drink if he ſtood in need, and to cloath him, to waſh his hands, feet and face, and if he needed, to lead him in and out.* Toſapht. in Kidduſhin per.1. And yet with this ſuperinduced Tradition, they deſtroyed all ſuch duty. About the word *Corban*, in the ſenſe in which it is uſed here, the Talmudich Treatiſes, *Nedarim* and *Nazir* and the *Toſaphtoth* upon them, are good explications, where it is often uſed.

His reſolving the caſe about meats not defiling the man, overthrew a great part of *Phariſaiſm:* for this waſhing before meat was meerly out of their Traditions, and it was a great part of their ſanctimony. *Moſes* indeed had forbidden divers things as unclean

to

to be touched, and by the touching of which the person was legally defiled, but that with this reference, that he was unclean as to Gods service, or to the Congregation, but this pretenced uncleanneſſe of theirs, for which they appointed waſhing before meat, had reſpect ſimply neither to the one nor the other.

Chriſt to a Heathen woman that begged the diſpoſſeſſing of her daughter, cals the Heathens *Dogs*, and ſhe readily underſtands his meaning, as that being a common title that the Jews put upon them, *Midr. Titt. fol. 6. col. 3.* אומות עולם נמשלו ככלבים *The Nations of the world are compared to Dogs.*

No ſign given to the *Phariſees* when they demand one, but the ſign of *Jonah* the Prophet: whereby *Chriſt* doth not only intimate his own buriall and reſurrection, but he chiefly intendeth to hint the calling of the Gentiles after his reſurrection, as the *Niniviteſ* were after *Jonahs*, which was a thing the Jews could not endure to hear of.

SECTION LI.

MARK Chap. VIII. Ver. 22,23,24,25,26.

A blinde man reſtored to ſight at Bethſaida.

MARKS authority warrants the connexion here: eſpecially it being conſidered that in the preceding Section *Chriſt* and his Diſciples are croſſing over the Sea, and here they are arrived at *Bethſaida*. A journey by Sea thither they had, when *Jeſus* fed the five thouſand in Sect. 47. and now being come up to that place where that miracle was wrought, it was a ſtrange conſtruction the Diſciples made of the words of their maſter, *Beware of the leaven of the Phariſees*, when they thought he blamed them for not bringing bread: the very place where they were, might have confuted that miſpriſion.

Chriſt openeth the eyes of a blinde man, but will not do it in *Bethſaida*, but leads the man out of the Town, nor will he ſuffer him to go into the Town when he is cured, nor to tell it there. He had a good while ago, as hath been ſaid, denounced wo againſt *Bethſaida*, Matth. 11.21. and for her perverſneſſe he will no more ſtrive with her for her good: He had gathered out of her thoſe that belonged to himſelf.

SECTION LII.

MATTH. Chap. XVI. *from* Ver. 13. *to the end of the Chapter.*

MARK Chap. VIII. *from* Ver. 27. *to the end of the Chapter. And* Chap. IX. Ver. 1.

LUKE Chap. IX. *from* Ver. 18. *to* Ve. 28.

1 *The Keyes of the Kingdom of Heaven given to Peter, &c.*

MATTHEW and *Mark* eſtabliſh the order.

Upon *Peters* confeſſion that *Jeſus* was *The Chriſt the Sonne of the living God*: 1. He promiſeth to build his Church upon the Rock of that Truth, and the Rock confeſſed in it, from *Iſa.* 28.16. *Pſal.* 118.22, &c. 2. He promiſeth *the Keyes of the Kingdom of Heaven* to *Peter only*, of all the Apoſtles: meaning thereby, that he ſhould be the man that ſhould firſt unlock the door of faith, and of the Goſpel unto the Gentiles, which was accompliſhed in *Act.* 10. And 3. he giveth him power of *binding and looſing*, and this power the other Diſciples had common with him, *Matth.* 18.18.

Binding and looſing in the language and ſtile moſt familiarly known to the Jewiſh Nation [and it can little be doubted that *Chriſt* ſpeaketh according to common and moſt familiar ſenſe of the language] did referre more properly to things then to perſons: Therefore he ſaith, ὃ ἐὰν δήσῃς, and not ὃν. And in *Matth.* 18. 18. Ὅσα ἐὰν δήσητε, not ὅσους.

The phraſe לאסור ולהתיר *To binde and to looſe* in their vulgar ſpeech, meant, to prohibit and to permit, or to teach what is prohibited or permitted, what lawfull, what unlawfull, as may appear by theſe inſtances; a few produced, whereas thouſands might be alledged out of their Writings.

Talm. in Peſachim per. 4. halac. 5. *Our Wiſe men ſay that in Judah they did work on the Paſſover eve till noon, but in Galilee not at all: And as for the night* בית שמאי קושרין *the School of Shammai bound it*, that is, forbad to work on it, or taught that it was unlawfull: ובית הלל מתירין עד הנץ החמה *but the School of Hillel looſed it till ſun riſing*, or taught that it was lawfull to work till ſun-riſe. *Jeruſ.*

Jeruſ. in Shabb. fol.6. col.1. They are ſpeaking about waſhing in the Bathes of *Tiberias* on the Sabbath: And they determine how farre this was lawfull, in theſe words, אסהו להן ויחיצה והיתירו להן זיעה *They bound waſhing to them, but they looſed ſweating:* meaning, they taught that it was lawfull to go into the Bath to ſweat, but not to bathe for pleaſure.

Ibid.fol.4.col.1. *They ſend not letters by the hand of a Gentile on the eve of the Sabbath, nor on the fifth day of the week: Nay on the fourth day of the week* בש אוסרין *The School of Shammai bound it* ובה מתירין *but the School of Hillel looſed it.*

Ibid.fol.7.col.4. *Women may not look in a Looking glaſſe on the Sabbath: But if it were faſtned upon a wall* רבי מתיר וחכמים אוסרין *Rabbi looſed the looking into it, but the wiſe men bound it.*

Id. in Jam.tobh.fol.60.col.1. *R. Jochanan went from Tſipporis to Tiberias, he ſaith, Why brought ye to me this Elder* ראנא שרי הוא אסר ואסר הוא שרי *For what I looſe he bindeth, and what I binde he looſeth.*

Maym.in Hhamets umatſah. per.4. חמץ סופרים אסרוהו *The Scribes have bound leaven,* that is, they have prohibited it.

Tanchum. fol.1. col.3. מדוחק התירו שאלת שלום בשבת *They have upon neceſſity looſed ſalvation on the Sabbath:* that is, they have permitted it, or taught that it was lawfull.

Thouſands of inſtances of this nature might be produced, by all which it is clear that the Jews uſe of the phraſe was of their Doctors or learned mens teaching what was lawfull and permitted, and what unlawfull and prohibited. Hence is that definition of ſuch mens office and work, in *Toſaphta ad Jebamoth per.4.* חכם שדן את הדין טימא וטיהר אסר והיתיר *A wiſe man that Judgeth Judgement, maketh unclean and maketh clean, bindeth and looſeth:* that is, teacheth what is clean and unclean, what is permitted and prohibited. And *Maymony in Sanhedr. per.4.* giving the relation of their ordaining of Elders, and to what ſeverall imployments they were ordained, ſaith thus, *A wiſe man that is fit to teach all the Law, the Conſiſtory had power to ordain him, To Judge, but not to teach Bound and looſe, or power to teach Bound and looſe, but not to judge in pecuniary matters: or power to both theſe, but not to judge in matters of mulct,* &c. So that the Ordination of one to that Function which was more properly Miniſteriall, or to teach the people their duty, as what was lawfull, what not, what they were to do, and what not to do, was to ſuch a purpoſe, or in ſuch a tenour as this, *Take thou power to binde and looſe, or to teach what is bound and looſe,* for they uſe both the expreſſions לאסור ולהתיר and להורות באיסור והתר

By this vulgar and onely ſenſe of this phraſe in the nation, the meaning of *Chriſt* uſing it thus to his Diſciples, is eaſily underſtood; namely that he firſt doth inſtate them in a Miniſteriall capacity to teach, what bound and looſe, what to be done and what not, and this as Miniſters, and thus all Miniſters ſucceſſively to the end of the world. But as they were Apoſtles of that ſingular and unparalleled order, as the like never in the Church again, he gives them power *to binde and looſe* in a degree above all Miniſters that were to follow: namely, that whereas ſome part of *Moſes* Law was now to ſtand in practiſe, and ſome to be laid aſide, ſome things under the Law prohibited, were now to be permitted, and ſome things then permitted, to be now prohibited, he promiſeth the Apoſtles ſuch aſſiſtance of his Spirit, and giveth them ſuch power, that what they allowed to ſtand in practiſe ſhould ſtand, and what to fall ſhould fall: what they *bound in earth ſhould be bound in heaven,* &c.

SECTION LIII.

MATTH. Chap.XVII. *from the beginning to* Ver.24. | MARK Chap.IX. *from* Ver.2. *to* Ver.33. | LUKE IX. *from* V.28. *to* Ver.46.

CHRIST *transfigured. A devil caſt out of a childe.*

MATTHEW and *Mark* link this ſtory to the preceding with this link, *After ſix daies,* &c. which *Luke* hath uttered, *About an eight daies after,* which is but the ſame in ſenſe: Six daies compleat came between the day that *Chriſt* had ſpoken the words before and the day of his Transfiguration: So that the day of his Transfiguration was the eight day from the day when Chriſt ſaid, *There are ſome ſtanding here that ſhall*

not

not taſte of death till they have ſeen the Kingdom of God come with power.

This ſtory of *Chriſts* Transfiguration relateth to that prediction concerning *the great Prophet*, Deut.18.18. *I will raiſe them up a Prophet from among their brethren like unto thee*, &c. *And it ſhall come to paſſe that whoſoever will not hearken to my words which he ſhall ſpeak in my name, I will require it of him. A Prophet*, that is, a ſucceſſion of Prophets till *the great Prophet* ſhould come who ſhould ſeal Viſion and Propheſie.

Chriſt had been ſealed for *the great Prieſt* at his Baptiſme, when entring into his Miniſtry at the ſame age that the Prieſts entered into their Office, he is atteſted from heaven, *This is my Wellbeloved Son in whom I am well pleaſed.* He is ſealed for *the great Prophet* here, by the like atteſtation from heaven, with the ſame words, *This is my Wellbeloved Son in whom I am well pleaſed*, but withall it is added *Hear him*, anſwerable to thoſe words, *Whoſoever will not hearken*, &c. *Deut.*18.19.

Moſes the firſt Prophet had all his Oracles out of a Cloud: and the Cloud of Glory that lead *Iſrael* in the Wilderneſſe, departed at his death: think of that when you ſee a cloud here overſhadowing and a Divine Oracle given out of it, at the ſealing of the Prophet greater then he.

Moſes was the firſt Prophet of the Jews, and *Elias* the firſt Prophet of the Gentiles, and they both now appear to attend their Maſter. *Chriſt* and the three Diſciples were in this mount of his Transfiguration all night: for *Luke* ſaith, *It came to paſſe the next day when they were come down*, &c. *ver.*37. Compare Chriſt transfigured and his face ſhining with the ſhining of *Moſes* his face, and ſo compare that firſt Prophet and this great Prophet again together.

The Diſciples that had authority and power given them over all devils, *Luke* 9.1. are not able here to caſt one out: and their Maſter ſheweth a double reaſon why, namely, becauſe of their unbelief, and becauſe that kinde went not out but by Faſting and Prayer: Now, that their unbelief ſhould be any more then it had been before [for they had caſt out devils before this, *Matth.*6.13.] it might ſeem ſtrange, but that here were ſome concurrents towards that, more then they had met with before now: and that we may obſerve eſoecially in theſe two things: 1. There were divers diſeaſes, which in their own nature, were but naturall diſeaſes, which yet the Jews did commonly repute as ſeizure and poſſeſſing by the devil, eſpecially thoſe that diſtempered the minde, or did in more ſpeciall manner convulſe the body: and according to this common language and conception of the Nation, the language of the Goſpel doth ſpeak exceeding frequently: Examples of this kinde of Dialect among the Jews we might produce divers: as that in *Maym.in Geruſh.in.* per.2. *A man which is troubled with an evil ſpirit, and ſaith when the ſickneſſe* [חולי] *begins upon him, Write a bill of Divorcement to my wife, he ſaith as good as nothing, becauſe he is not* compos ſui: *And ſo likewiſe, a drunken man, when he comes neer the drunkenneſſe of* Lot, *&c.* He calls this evil ſpirit [חולי or] a ſickneſſe, and by it he means Lunacy or Diſtractedneſſe that had its *lucida intervalla.*

So the Jews ſpeak of a man שאחוז קורדייקוס *that is poſſeſſed by Cordicus*: which they interpret to be *a ſpirit that ſeizeth on him that drinketh too much wine out of the winepreſſe. Talm. in Gittin. per.7. Vid. R.Sol.* and *Niſſim ibi.* And to ſpare more, becauſe the ſtory in hand is of a child, take but this example of an evil ſpirit which they conceived did ſeize upon children: שיבתא *Shibta*, ſay they, *is an evil ſpirit that ſeizeth upon children by the neck, even upon the ſinews behinde the neck, and drieth them up from their uſe and ſtrength till it kill him. And the time of it is from the childes being two moneths old, and the danger of it is till the childe be ſeven years old.* Aruch. in שיבתא Which ſeemeth to mean nothing elſe but Convulſion fits or ſhrinking of ſinews, or ſome ſuch like thing, a naturall malady.

Now in this childe there were not only theſe fits of Convulſions or the Falling ſickneſs and the like, but he was really poſſeſſed with the devil indeed. So that though the Diſciples had healed ſeverall perſons of maladies, which the Jews in their language and conceptions called poſſeſſings with evil ſpirits, and the Evangeliſts ſpeak their language, yet this is a ſubject to work upon of a further difficulty by far, the devil being bodily in this childe indeed. 2. Granting [for we dare not deny] that they had caſt out devils indeed before, yet this caſe carried ſome extraordinary matter in it above other times. They were then preaching up and down, and their Commiſſion gave them power to caſt out devils to confirm their Doctrine, but now they were not in that imployment. They were alſo now ſet upon by the Scribes and Phariſees, with a poſſeſſed perſon of an extra-

ordinary example, as being possessed from an Infant, purposely that they might puzzle them, and that in the fairer opportunity, when their Master and three of the chief of their company, *Peter* and *James* and *John* were absent. Therefore if by all these concurrents of disadvantage, their faith were somewhat shaken, it is to be the lesse wondered at, by how much the more the case was more strange and unusuall to them, and they had not been put to such a triall before.

SECTION LIV.

MATTH. Chap. XVII. Ver. 24,25,26,27.

CHRIST *payeth money miraculously gotten.*

MARKS words in the beginning of the next Section, laid to the first verse of this, will be evidence sufficient for the order of both.

Christ is demanded the half shekel that every *Israelite* was bound by the Law annually to pay for the redemption of his life, *Exod.* 30.13. The word Δίδραχμα speaks that. Now the proper time of collecting that began a little before the Passeover, as we have observed before out of the Treatise *Shekalim.* And though it were now almost half a year past the Passeover, yet is this the first time that *Jesus* had been at his own house in *Capernaum,* since the time of gathering that money had come in. This half shekel that every *Israelite* paid yearly, went to the repair of the Temple, and to the buying of things needfull for the service there; *Christ paies his Church Duties,* therefore here, though, as his own words argue, he being the Son of the great King for whom that Tribute was demanded, might have pleaded immunity: for Kings take Tribute of strangers, not of their own children. His paying it by a miraculous compassing of it out of a fishes mouth, sheweth at once his Divine power that could make all things serve his ends, and his great care to discharge his due paiments and to avoid offence; and withall, his poverty, when he is put to a Miracle for such a little summe of money, for he would not work Miracles where there was not need. His paying for *Peter* with him, was because he was of the same Town, and so was under the same demand of payment, and he knew that he was in the same want of money. The other Disciples were to pay in the places of their severall houses. When *Jerusalem* was destroyed by the *Romanes,* Δίδραχμον ἐτάχθη τοὺς τὰ πάτρια αὐτῶν ἔθη ἐπιστελλοντας τῷ Καπιτωλίῳ Διὶ κατ' ἔτος ἀποφέρειν. *The Jewes were commanded to pay this half shekell yearly to* Jupiter Capitolinus, *Xiphilin. apud Dion. lib.* 66. *Joseph. de Bell. lib.* 7. *cap.* 27.

SECTION LV.

MARK Chap. IX. *from* V. 33. *to the end of Chapt.* MATTH. Chap. XVIII. *all the Chapter.* LUKE Chap. IX. *from* V. 46. *to* Ver. 51.

A dispute who greatest: One casting out Devils, and yet not following Christ: Dic Ecclesiæ, *&c.*

THe order needeth no demonstration: The seeming difference between *Matthew* and *Mark* in the beginning of the Section needeth animadversion rather: *Mark* saith their dispute who should be greatest, was as they went in the way towards *Capernaum,* and when *Christ* asked them at *Aapernaum* what their discourse had been, they held their peace. But *Matthew* saith, *At the same time,* namely while *Christ* was at *Capernaum,* the Disciples came to him and asked him, *Who is the greatest,* &c. in which relation he briefly coucheth the two stories that *Mark* speaketh of into one, namely, their talking by the way who should be greatest, and this question coming before *Christ.*

It may be *Christs* so lately taking *Peter* and *James* and *John* into the mount apart from the rest, gave occasion to this debate, which he determineth by setting a childe in the middest, *&c.* They that have held this childe to have been *Ignatius* in his infancy, who was afterward the Martyr, [as see *Nicoph. lib.* 2. *c.* 3. *Baron. ad Annum Christi* 71. *Marg. de la Bign. in Ignat. in Biblioth. Patr. tom.* 1.] sure did not well observe his own words, if they be his own, in his Epistle to the Church of *Smyrna,* Μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν ὁμῶν. *And I do not only know that Christ is come in the flesh, by his being born and being crucified,*

crucified, but I saw him in the flesh after his resurrection. For so the Latine renders it, *Vidi eum in carne:* or be it, *I knew him in the flesh after his resurrection,* it may seem very strange, that he that was so very a childe as Christ to take him in his arms this year almost at the feast of Tabernacles, and the next year at *Easter,* which was but within half a years space, to become so intelligent as to take notice of his being risen.

Upon Christs speaking of receiving those that come in his name, *John* propounds a dubious case, of one that they had met with that went about indeed in his Name, and in his Name cast out devils, and yet would not own himself his Disciple, nor follow him: which raiseth to us a further scruple, How this man came to this miraculous power? for that it was so, and not Magicall exorcizing in the Name of Jesus, as divers enemies of the Gospel used afterward, may be gathered by Christs answer, who cals it doing a Miracle in his Name, and speaks of this man as not being against him but for him. Whether he did these Miracles in the Name of *Messias* or of *Jesus* we will not question: the originall of this power to him, we may resolve much into the same principle from whence *Caiaphas* prophesied, *Joh.*11.51. *This he spake, not of himself, but being Highpriest that year he prophecied:* There is an emphasis in *That year:* For now was the fulnesse of time, the year of expectation, and accomplishment of Vision and Prophesie, and the time of the powring out of the Spirit as never before: and if in that full meal of this provision that Christ had made for his own, some crums fell besides the table that others gathered up, or were partakers of, it doth the more magnifie the diffusion, and doth so much the more point out and give notice to observe the time. For Christ did so little leave himself without witnesse, and did give so clear evidence that this was the great and signall time spoken of by the Prophets in all generations, that Miracles wrought not only by himself and his Disciples, but even by the Jews own children, as *Matth.*12.27. give abundant testimony to it.

Matthews text in this Section runs parallel with the other to *ver.* 10. and so farre the Reader may take them up together: then goeth he on with *Christs* speech and the story alone.

The number of a hundred divided into *ninety nine and one, ver.*12. is according to the usuall and ordinary manner of the Jews speech, with whom this very division is very common.

Talm. in Peah.per.4.halac.1. & 2. *When a man is dividing nuts among the poor, though ninety nine call on him to divide them, and one call on him to scatter them, to him they must hearken. With grapes and dates it is not so, though ninety nine call on him to scatter them, and one to divide them, to him they must hearken,*&c.

Jerus. in Shab.fol.14. col.3. *Rabh, and R.Chaiish Rabbah, both of them said, If ninety nine dye by an evil eye, and one by the hand of heaven. R.Chaninah and Samuel both of them said, If ninety nine die by cold and one by the hand of heaven,*&c.

The rules that *Christ* giveth about dealing with an offending brother, were very well known in the Nation, and such as were practised, at least prescribed in their own Discipline.

1. *Admonition privately* betwixt the party offended and the party offending. Of such *Maymony* speaks in his Treatise Deah. *per.* 6.

2. *Admonition, two witnesses being present.* Jerus. in Joma fol.45. col.3. *He that sinneth against his fellow, it is necessary that he say unto him, I have offended against thee. If he receive him, well: If not, he must bring two men and appease him before them,*&c. Only *Christ* raiseth his lesson to a higher charity, namely for the offended party to try the amendment of the offending. So the jealous husband admonisht his wife before two. *Setah. per.* 1. and the *Sanhedrin* by two Scholars of the wise admonished an *Israelitish* City that fell to Idolatry, before they made warre upon it. *Maym in Avedah Zarah. per.*4.

3. *If he will not hear them, tell the Church.* They used the open proclaiming of an incorrigible person in the Synagogue, *A woman that is rebellious against her husband, that she may vex him, and saies, Behold I will thus vex him because he did so and so to me: they send to her from the Judicatory or Bench, and say to her, Know thou that if thou persist in thy rebelliousnesse, though thy Joynture be a hundred pound, thou hast forfeited it; and afterward they make Proclamation concerning her in the Synagogues and in the Schooles every day for four Sabbaths together, saying, Such a woman rebels against her husband,* &c. Maymony in אישות per.14. And likewise *Ibid.cap.*12. *If a man will not provide for his children, they rebuke him, and shame him, and are urgent with him; and if yet he will not, they*

proclaim him in the Synagogue saying, Such a one is cruell and will not nouriſh his children, &c. Here was *telling the Church*, by open Proclamation.

SECTION LVI.

CHRIST. XXXIII.

JOHN Chap. VII. *from* Ver. 2. *to* Ver. 10.

The Feaſt of Tabernacles.

MATTHEW and MARK both relate *that when Jeſus had ended theſe ſayings*, which are contained in the preceding Section, *he departed from Galilee, and came into the coaſts of Judea beyond Jordan*, Matth. 19. 1. Mark 10. 1. which is not to be underſtood as if he departed thither preſently, but they ſay no more of his actions till his departure thither: and ſo paſſe over almoſt half a years ſtory in ſilence, which *Luke* and *John* do make up. Theſe bring *Jeſus* out of *Galilee* beyond *Jordan*, and preſently back to *Jeruſalem* to his paſſion: but theſe as we ſhall ſee, bring him twice to *Jeruſalem*, before his laſt coming up, namely this to the feaſt of Tabernacles, and another to *the Feaſt of Dedication*.

The Brethren, that is, the kinſmen of *Jeſus* urge him to go up to the feaſt of Tabernacles, that his *Diſciples in Judea* might ſee his works, *ver.* 3. remember here *Joh.* 3. 22. & 4. 1. His brethren themſelves beleeved not on him, *ver.* 5. and that the rather, becauſe they thought his privacy that he deſired to keep in, was not anſwerable to the port and ſtate of the *Meſſias*: therefore they deſire that he would appear in the power of his miracles in *Judea* the center of the Nation, that if he were the *Meſſias*, he might carry it out there, as they expected the *Meſſias* ſhould do.

SECTION LVII.

LUKE Chap. IX. *from* Ver. 51. *to the end of the Chapter.*

JOHN Chap. VII. Ver. 10.

CHRIST *going toward the Feaſt of Tabernacles.*

THat this journey of *Chriſt* toward *Jeruſalem* that *Luke* ſpeaketh of in this Section, is the ſame with this in *John*, namely his going up to the *Feaſt of Tabernacles*, is plain by this, that *Luke* mentioneth two journeys of his to *Jeruſalem* more; namely in *Chap.* 13. 22. which was to the *Feaſt of Dedication*, and *Chap.* 17. 11. which was to the Paſſeover and his Paſſion.

The words of *Luke* then, *When the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Hieruſalem*, mean, that now being come within half a year of the time of his death, he reſolved to be more conſtant at *Jeruſalem* then he had been; having avoided the place and country, once and again, becauſe the Jews ſought to kill him.

The ſtories of ſeverall men in this Section, that take upon them to follow *Chriſt*, but they had ſomething elſe to do firſt, have been ſpoken to before, at *Sect.* 38.

SECTION LVIII.

LUKE Chap. X. *from the beginning to* Ver. 17.

The ſeventy Diſciples ſent forth.

AS to the order of this ſtory, Firſt, It is to be obſerved, that *Luke* ſaith, It was *after theſe things* mentioned in the former Section; that is, after *Chriſt* was ſet out from *Galilee* towards the feaſt of Tabernacles. Secondly, that it is ſaid *Joh.* 7. 10. *That Jeſus went up to that Feaſt, not openly, but as it were in ſecret*, whereupon it may be concluded, that he had diſpatched the ſeventy Diſciples away before he came there. He giveth them the ſame inſtructions that he had given the twelve, and the ſame power to heal the ſick: only whereas the twelve went at large to any of the Cities of *Iſrael*, theſe were to go to thoſe places where *Chriſt* himſelf ſhould come, to make way for him, and to prepare the places for the receiving of him againſt he came: ſo that now *Chriſt* diſpoſeth for the full revealing of himſelf for the *Meſſias*, the Seventy beforehand proclaiming him and preaching in his Name, and he afterward coming and ſhewing himſelf to be he of whom they preached. The numbers 12, and 70, cannot but recall to minde the twelve Tribes and the ſeventy Elders of *Iſrael*. Theſe Seventy were but a little while abroad [for thirty five couples would ſoon diſpatch a great deal of work:] and they return again to their

Maſter

Maſter before he departs from *Jeruſalem*, Luk.10.17,38.

He again accuſeth *Chorazin*, *Bethſaida* and *Capernaum*, which he had done before at *Sect.*32. for having at any time occaſion to ſpeak of contempt of the Goſpel, they may juſtly be introduced as having the moſt tender of it, and yet deſpiſed it.

SECTION LIX.

JOHN Chap. VII. *from* Ver. 11, *to the end of the Chapter.*

CHRIST, *at the Feaſt of Tabernacles.*

THe pregnancy of the order here, ſpeaks it ſelf: In the two preceding Sections, *Jeſus* was in the way up to the Feaſt, and now he is come there.

Now is the year of the World 3960, and the year of *Chriſt.*33 begun: both entring in this very moneth in which the Feaſt of Tabernacles was. The great year of the world, the fullneſſe of time, the year of redemption and powring down of the Spirit. It was indeed the year of Jubilee, however the Jews would jumble their account [as ſee *Maymon. in Shemittah veiobel.per.*10.] whether ignorantly or wilfully let them look to it. For count from the 7th year of the rule of *Jeſhua*, when the warres of *Canaan* ended, and Jubilees began, and you have 1400 years to this preſent year that we are upon, juſt eight and twenty Jubilees: this year the laſt that *Iſrael* muſt ever ſee. It is the confeſſion of *Zohar* in *Lev.*25. *that the Divine glory ſhould be freedom and redemption in a year of Jubilee.* Compare the ſending out of the ſeventy Diſciples neer upon the very inſtant when this Jubilee began, with the ſounding of the Trumpet for the proclaiming of the Jubilee, *Lev.*25.9. and there is a fair equity and unanſwerableneſſe to that type, in that very thing.

From this Feaſt of Tabernacles to the Paſſeover at which time *Chriſt* ſuffered, was that laſt half year, of the laſt half ſeven mentioned *Dan.*9. which compare with the laſt half year of *Iſraels* being in *Egypt*, in which time *Moſes* did his miracles, and which ended alſo at the Paſſeover.

Among the many varieties of ſolemnity and feſtivity uſed at the Feaſt of Tabernacles, of which we have given account at large in another volume, there was the powring out of water ferched out of the fountain *Siloam*, with the wine of the drink-offering, and at night their moſt tranſportant joyfulneſſe, expreſſed by their ſinging, dancing and the like jocund geſtures, for that powring out of water: which by ſome, *in Jeruſ. ſuccah, fol.*55. *col.*1. is interpreted to ſignifie *the powring out of the holy Ghoſt*: The conſideration of this illuſtrates *ver.*37,38. where it is ſaid, that *on the laſt and great day of the Feaſt, Jeſus cried, If any thirſt* &c. *He that beleeveth on me, out of his belly ſhall flow rivers of water*, &c. Upon which words many beleeved him, becauſe they had ſeen already ſo fair evidence of the gifts of the Spirit, in the powerfull works of himſelf and his Diſciples: and yet the text ſaith here, *The holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified*: a far greater gift of that being yet behind.

The *Sanhedrin* would fain have been medling with him to have tried him for a falſe Prophet, as may be gathered from their words *ver.*52. but his hour was not yet come.

JOHN Chap. VIII.

A woman taken in Adultery, &c.

IT is ſaid in the concluſion of the former Chapter, that *every one* [of the *Sanhedrin*] *went home*, and here, *Jeſus went into the mount of Olives*: which joyns the ſtory plain enough. Not that he lodged in mount *Olivet* in the open fields, but that he went to *Bethany*, and lodged in the houſe of *Lazarus*, of which we ſhall finde confirmation in the next Section.

In the morning he comes to the Temple, and in the treaſury, or the Court of the women, he ſitteth down, and teacheth the people: For it was the cuſtom for the Teachers of the people to ſit when they taught, and thoſe that were taught to ſtand about them. As he thus ſits teaching, the Scribes and Phariſees bring a woman to him taken in the act of Adultery, &c.

The *Syriack* wants this ſtory: and *Beza* doubts it [a man alwayes ready to ſuſpect the text] becauſe of the ſtrangeneſſe of *Chriſts* action, writing with his finger on the ground. *Mihi ut ingennè loquar* [ſaith he] *vel ob hunc ipſum locum ſuſpecta eſt hac hiſtoria.* Whereas it ſpeaks the ſtyle of *John* thoroughout, and the demeanour of the Scribes and Phariſees, and of *Chriſt* moſt conſonantly to their carriage all along the Goſpel. The

ſhare

ſnare that they laid for him in this matter, was various. That he ſhould condemn the adultereſſe, but where was the adulterer? why brought they not him too? If he condemned her, he ſeemed to aſſume Judiciall power: if he condemned her not, he ſeemed a contemer of the Law. But he in his divine wiſdom uſed ſuch a mean, as condemned their baſeneſſe, and confounded their machination againſt him. His writing with his finger upon the ground, may rather be conſtrued from alluſion to *Numb.*5.23. or from *Jer.*17.13. or from a paſſage in *Tal. Jeruſ. in Megillah. fol.*74.*col.*2. or from ſeverall other illuſtrations, then for that action roughly and rudely to deny the authentickneſſe of the ſtory. The cenſuring and judging of this woman, belonged to a Judiciall bench at the leaſt of twenty three Judges, and it would have carried a fair accuſation againſt him, had he gone about to judge in ſuch a matter. The woman was eſpouſed and not yet married, as ſee *Deut.*22.24. for their Judicials puniſhed him that lay with an eſpouſed maid, with *ſtoning*, *Sanhedr. per.*7 *halac.*4. but him that lay with a married wife, with *ſtrangling*, *Ibid.per.* 11. *halac.*1.

Chriſts words at *ver.*25. *I am even the ſame that I ſaid to you from the beginning*, refer to his open and manifeſt aſſerting himſelf for the *Meſſia* a year and a half ago before the *Sanhedrin*, Joh.5.

Their words to him, *ver.*57. *Thou art not yet fifty years old*, mean, Thou art not yet come within the compaſſe of old age, no not to the firſt skirts of it, for fifty years was the beginning of ſuperannuation to the Levites at the Temple, *Numb.*4. and the Jews had a common opinion, that whoſoever died before fifty, or at leaſt fifty two, died untimely, and as it were by *cutting off*.

SECTION LX.

LUKE Ch.X. *from* Ver.17. *to the end of the Chapter.*
And Chap.XI, *and* XII, *and* XIII, *to* Ver.17.

THe obſerving of the beginning and end of this Section, will cleer the ſubſequence of this to the preceding, and the order of all the ſtories comprehended in it. It begins with the ſeventy Diſciples returning from the imployment upon which their Maſter had ſent them. Now that they returned to him at *Jeruſalem* whither he was gone to the Feaſt of Tabernacles, appears by this, that after they are come up to him, he is in *Bethany* in the houſe of *Mary* and *Martha*, Luk.10.38,39.

The Section ends with this relation, *And he went through the Cities and villages teaching and journeying towards Jeruſalem*, Luk.13.22. So that in *Chap.*10.17. he is at *Jeruſalem*, having come thither to the *Feaſt of Tabernacles*, And in *Chap.*13.22. He hath been abroad and is now travelling up to *Jeruſalem* again to *the Feaſt of Dedication*. Therefore this whole Section is the ſtory of his actions from the one Feaſt to the other.

Chap. X. Upon the Diſciples relating that the Devils were ſubject to them in his Name, he anſwers, *I ſaw Satan fall from heaven like lightening*. Which referreth partly to his death ſhortly to be, by which *Satan* was overthrown, and partly [if *Heaven* mean the Church of the Jews, and the ſtate of Religion there as it means not ſeldome] to the power of the Goſpel this very year and forward, among them, caſting him out. With theſe words of *Chriſt*, and the conſideration of the time they refer to, we may fitly compare ſeverall places which give and receive light mutually with it: As *Matth.*12.45. where *Satan* caſt out of this nation returns again, 1 *Cor.*6.3. *Rev.*12.9. & *Rev.*20.1,2, *&c.*

Unto a Lawyer *Chriſt* defineth who is *a Neighbour*, by the Parable of the wounded man and the good *Samaritan*, vaſtly differing from the doctrine of the Phariſees in that caſe. Take theſe two or three aſſertions of their own Schools for ſome illuſtration of this Parable.

1. They accounted none under the terme *Brother*, but an Iſraelite by blood, and none under the terme *Neighbour*, but thoſe that were come in to their Religion. *Aruch in voce* בן כ״ית. *By uſing the word Neighbour are excluded all the Heathen.* Maym. in Retſeah per.2. *An Iſraelite that ſlayeth a ſtranger ſojourning among them, is not to be put to death by the Sanhedrin for it, becauſe it is ſaid, If a man come preſumptuouſly upon his Neighbour*: By which it is apparent they accounted not ſuch a one *a Neighbour*.

2. They have this bloody and deſperate tenet: *Hereticks, that is, Iſraelites that follow Idolatry, or ſuch as commit provoking tranſgreſſions, as to eat a carcaſſe, or to wear linſey-woolſey for provocation, this is an Heretick. And Epicureans, which are ſuch Iſraelites as*

deny

deny the Law and Prophets, it is commanded that a man kill them if he have power in his hand to kill them; and he may boldly kill them with the ſword: but if he cannot, he ſhall ſubtilly come about them till he can compaſſe their death. As if he ſee one of them fallen into a well, and there was a ladder in the well before, let him take it up and ſay, I muſt needs uſe it to fetch my ſonne from the top of the houſe, and then I will bring it thee again. But Heathens betwixt whom and us there is not warre, as alſo the feeders of ſmall cattell of Iſrael, *and ſuch like, we may not compaſſe their death; but it is forbidden to deliver them, if they be in danger of death.* [Obſerve this] *As if one ſee one of them fall into the Sea, he ſhall not fetch him up, for it is ſaid, Thou ſhalt not ſtand up againſt the blood of thy Neighbour. But ſuch a one is not thy Neighbour.*

3. Of all other people of the world they abhorred *Samaritans*, as appeareth by *Joh.* 4. 9 & 8. 43. and by exceeding many expreſſions to that purpoſe in their own writings: and therefore our Saviour urging for cleer and free charity in this Parable, exemplifieth in a *Samaritan* the unlikelieſt man in the world to do any charitable office for a Jew: and he *a neighbour*, though ſo remote in blood, religion and converſe.

Chriſt is at *Bethany*, ver. 30. in the houſe of *Mary* and *Martha*. *Martha* was an uſuall womans name in the nation. *Joſhua the ſonne of* Gamla *married* Martha *the daughter of* Baithus, *Juchaſ. fol.* 57. Abba *the ſonne of* Martha. *Id. fol.* 72. and Aruch in [illegible]. *Iſaac bar Shemuel, bar Martha.* Jeruſ. in Shab. fol. 3. col. 4, &c. And now let the Reader caſt his eye back from hence, and calculate, when or how it was, that *Chriſt* came ſo acquainted with this family, and he will finde no time or occaſion ſo likely, as when the woman-ſinner waſhed his feet, *Luk.* 7. which we proved there was *Mary*, the ſiſter of *Lazarus*, who was alſo called *Magdalen*.

Chap. XI. ver. 2. The Lords prayer rehearſed: *Chriſt* had taught it, almoſt a year and a half ago, in his Sermon in the mount, and now being deſired to teach them to pray, he gives the ſame again. They that deny this for a form of prayer to be uſed, either know not, or conſider not, what kind of prayers the eminent men among the Jews taught them: *John* had taught his to pray, after the ſame manner and uſe of the nation; and *Chriſt* being deſired to teach his Diſciples as *John* had taught his, rehearſeth this form which he had given before. They that again deny this Prayer is to be uſed by any but reall Saints, becauſe, as they ſay, none but ſuch can call God *Our father*; either know not or conſider not, how uſuall this compellation was among the nation in their devotions, and *Chriſt* ſpeaketh conſtantly according to the common and moſt uſuall language of the country.

At *ver.* 14. and forward, there is a ſtory of caſting out a Devil, ſo like that in *Sect.* 35. the Jews cavill, and our Saviours words about it are the very ſame: and yet the current of the hiſtory evinceth them for two ſeverall ſtories: for as the Jews alwayes carried the ſame malicious conſtruction of his miracles, ſo doth he juſtly alwayes return them the ſame anſwer, as hath been obſerved already.

At *ver.* 27. there is a link that chains the time and ſtories, *As he ſpake theſe things:* and another at *ver.* 29. if compared with *ver.* 16. and again at *ver.* 37. where his denouncing wo againſt the Phariſees, although it be much the ſame for ſenſe with that in *Matth.* 23. yet that they were uttered at two ſeverall times and upon two ſeverall occaſions, will appear by that time that we come to that Chapter.

In *Chap.* XII. He rehearſeth many things that he had ſpoken before: the ſame doctrine being needfull to be inculcated over and over, though to the ſame audience: much more when new auditors were ſtill coming in. Therefore *Chriſt* towards his latter end, did like *Moſes*, making his *Deuteronomium* rehearſe the doctrine that he had taught before.

Chap. XIII. The firſt verſe heareth this link of connexion, and continuance of ſtory; There were preſent *at that ſeaſon*, &c. *Pilates* bloody act in mingling ſome *Galileans* blood with their ſacrifices, cannot be looked for ſo properly in any place, as at the Temple. *Joſephus* his ſtory in *Antiq. lib.* 18. *cap.* 5. is farre from it. *Siloam was in the middeſt of the City, Jeruſ. in Chagigah fol.* 76. *col.* 1. a place of great concourſe, where the fall of the Tower ſlew eigteen men.

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SECTION LXI.

JOHN Chap.IX, *and* Chap.X. *all the Chapters.*

A blind man from his birth healed. Christ the good shepherd: The Feast of Dedication.

THat this healing of the blind man was at *Jerusalem*, appeareth by this, that *Christ* sends him to the pool of *Siloam* to wash, *ver.*7. which lay upon the western part of the City. For Christ was now come up to *the Feast of Dedication*, Chap.10.22. so that this cleers the order and time.

He cures blind eyes on the Sabbath, by putting clay upon them made of his spittle, a ready way one would have thought to have put seeing eyes out. *Maym. in Shabb. per.*21. *Fasting spittle is forbidden to be put so much as upon the eye on the Sabbath.*

Maladies of children that were extraordinary, the Jews did very much ascribe to some sinne of the parents: and the traditionaries used this conceit as a means to awe men to the observance of their traditions. So they conceit of this man. *Chap.*9.2,34. *Thou wast altogether born in sinnes.* We alledged before, their fancie about *Shibta an evil spirit that seized upon children by the neck and shrunk up their sinews:* And whence, say they comes this? And they give this answer. *If the mother come from the house of office and give the child suck presently*, &c. A fetch meerly to awe women to wash after such occasions, and to put the more repute upon their traditions about washings.

The man upon whom the miracle is wrought taketh Jesus to be a Prophet upon it, but as yet doth not know him for *Messias.*ver.17. And when he saith to the Jews, *Will ye also be his Disciples?* ver.27. he speaketh it seriously and from a good heart, urging them to own him for a Prophet as he did: And when he was vehement with them in this pious asserting, they cast him out of the Synagogue. *For they had agreed already, that if any man did confesse that he was the Messias, he should be cast out of the Synagogue*, ver.22. A passage very well worth observing, both towards some discovery of the nature of their excommunication, and for illustration of severall matters in this divine history.

*Chap.*X. CHRIST from *Ezek.*34. and *Zech.*11. asserteth himself the great Shepherd, and condemneth the evil shepheards that undid the flock: especially *the three that his soul loathed*, Zech.11.8. *The Pharisees, Sadducees and Essens:* He feeding his flock with two shepherds staves, called *Beauty* and *Bands*; at the last breaketh them: His staff *Beauty*, dissolving the Covenant of peculiarity, once made with *Israel*, by which they alone were his people, but that peculiarity now gone, and the Gentiles taken in. And his staff *Bands*, dissolving the brotherhood twixt *Israel* and *Judah*, that now there is a difference betwixt a true Israelite and a Jew; and Israelites owning *Christ*, and they that own him not are no more brethren.

It was at Jerusalem the feast of the Dedication, ver.22. *Under the second Temple when the Grecian Kings decreed decrees against* Israel, *and abolished their Law, and suffered them not to practise the Law and Commandments, and laid their hands upon their goods and upon their daughters, and went into the Temple and made breaches in it, and defiled the pure things, and* Israel *was in exceeding great straits because of them, and they afflicted them with great affliction, until the Lord God of their fathers had pitty on them, and delivered them out of their hand: and the Asmenian high Priests prevailed against them, and slew them, and delivered* Israel *out of their hands: and set up a King of the Priests, and the Kingdom returned to* Israel *more then two hundred years, even to the second destruction: And when* Israel *prevailed against their enemies and slew them, it was the five and twentieth day of the moneth Cislen: and they went into the Temple, and found not of pure oyl in the Sanctuary but only one bottle, and there was not in it so much as to light above one day: yet they lighted the lamps with it for eight dayes, until they had beaten their Olives and got pure oyl. And because of this, the wise men that were in that generation, ordained that those eight dayes, beginning from the* 25th *of Cisleu, should be dayes of rejoycing and thanksgiving: and they light up candles on them in the evening at the doors of their houses, every night of the eight, for the declaring and setting forth of that miracle: and those dayes are called The Dedication*, &c. *Maym. in Chanuchah. per.*1. See 1 *Maccab.*4.59. These eight dayes of *Cisleu* fell about the middle of our *December*. And so by this intimation *John* hath kept the clock of time going, that we may tell how the story goes. Since *Christs* being at the Feast of Tabernacles hitherto, was about two months and somewhat more.

The three last verses of this tenth *Chapter*, which mention *Christs* going beyond *Jordan*, speak

ſpeak the ſame thing with *Matth.*19.1. and *Mark.*10.1. and might very properly be ſet collaterall with thoſe texts, but ſince it was ſomewhat long after *Chriſts* departure from *Jeruſalem* to his arrivall beyond *Jordan*, theſe may be taken in here, and underſtood, as ſpoken of his ſetting forth from *Jeruſalem*, and ſhewing whither he intended to go.

SECTION LXII.

LUKE Chap.XIII. Ver.23. *to the end of the Chapter.*
And Chap.XIV,XV,XVI,XVII,XVIII, *to* Ver.15.

THE order here is ſomewhat obſcure, and that eſpecially from theſe two things. 1. Becauſe of the firſt verſe of all the Section, which may ſeem to be linked to the time of the verſe preceding it in *Luke*. *He went thorow the Cities and villages teaching and journeying towards Jeruſalem. Then ſaid one to him*, &c. 2. Becauſe of that paſſage in *Chap.*17.11. *And it came to paſſe as he went to Jeruſalem, he paſſed thorow the mids of Samaria and Galilee*, which might ſeem to be the ſame journey with that *Chap.*13.22. and that all the occurrences in theſe Chapters were in that journey.

But for the proof and cleering of the order, to be as we have laid it, theſe things are to be obſerved. 1. That this ſtory wherewithall this Section beginneth, *One ſaid to him Lord, Are few to be ſaved?* &c. was on the ſame day that he crieth out, *O Jeruſalem, Jeruſalem*, &c. ver.31,34. Now that this was when *Chriſt* was no more to come up to *Jeruſalem* till his laſt coming up thither, is evident from his words, *ver.*35. *Ye ſhall no more ſee me till the time when ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord:* So that this was after his coming up to the *Feaſt of Dedication.* And thoſe words were ſpoken, whileſt he was yet at *Jeruſalem*, before he went away thence from that Feaſt to go beyond *Jordan:* The word *Then* therefore wherewith this Section beginneth in our Engliſh tranſlation, doth not enforce the neceſſary conjunction of the times, for in the Originall it is not τότε but δέ. 2. Whereas it is ſaid, in *Chap.*17.11. That *as he went to Jeruſalem, he paſſed through Samaria and Galilee*, it is to be underſtood of his laſt journey thither: and the manner of expreſſion doth help to confirm our order, as we ſhall ſee there. *Herod* was now at *Jeruſalem*, as compare *ver.*31, & 34. and it may be, he being Ruler of *Galilee*, had helped forward the death of theſe *Galileans* whom *Pilate* had ſlain as they were ſacrificing: and an intimation of ſuch like danger from him is given *Jeſus:* And this may be conceived one cauſe that ſets him out of the City, and to go beyond *Jordan*, which is recorded in the laſt verſes of the preceding Section, *Joh.*10.40. and how the order of ſtory is to be caſt in the readers thoughts it is eaſie to ſee. *Chriſt* being at the Feaſt of Dedication at *Jeruſalem*, one comes and asks him, *Lord, are few to be ſaved?* Luk.13.23. And *the ſame day*, ver.31. ſome Phariſees tell him of danger from *Herod.* He anſwers, that it was true indeed that he was to die at *Jeruſalem*, for a Prophet could not be tried but by the great Councel there [*Talm. in Sanhedr. per.*11.] but he had yet ſome time to walk and work miracles before, and ſo he goes away from *Jeruſalem.*

*Chap.*XIV. He healeth the Dropſie on the Sabbath, and pleadeth the lawfullneſſe of the action, from their own pity to their beaſts, to pull them out of a pit on the Sabbath. of which *Maym. in Schabb. Per.*25.

R. Abuhabh *in præfat. ad Ner.*7. hath a Parable ſomewhat like that paſſage at *ver.*8. and forward. *Three men*, ſaith he, *were bidden to a feaſt, A Prince, a wiſe man, and an humble man: The Prince ſate higheſt, next him the wiſe man, and the humble man loweſt. The King obſerved it, and asked the Prince, Why ſitteſt thou higheſt? He ſaid, Becauſe I am a Prince. To the wiſe man, Why ſitteſt thou next? He ſaid, Becauſe I am a wiſe man. And to the humble man, Why ſitteſt thou loweſt? Becauſe I am humble. The King ſeated the humble man higheſt, and the wiſe man ſtill in his place, and the Prince loweſt.*

Chap XV. By three eminent and feeling Parables, is ſet forth Gods readineſſe to receive ſinners, *&c.* in the laſt of which is a cleer intimation of the calling of the Gentiles.

*Chap.*XVI. The Parable of the unjuſt ſteward, of the rich man and *Lazarus*, from *Pſal.*49. *Lazer* is uſed conſtantly in the Jeruſ. Talm. for *Eleazer.* The word ſignifies *God help me*, or *God is my help*, a fit name under which to perſonate a begger. *Abrahams boſome*, a phraſe uſed by the Jews. *That day that Rabbi died, R. Ada ben Ahava ſaid, This day he ſits in Abrahams boſome*, Juchaſin fol.77. col.4. That the tongue of the damned in hell thirſts for water, as *ver.*24. is alſo their conception. *Talm. Jeruſ. in Chagigah. fol.*77. *col.*4. is relating a ſtory of a good man and a bad man that died: And the good

man לא איתגמל ליה חסד, had no buriall rites, but the bad man had. Afterward one in a viſion ſaw the good man walking in gardens, and among pleaſant fountains of waters: but the bad neer a river, and his tongue reach after water, but could not reach it.

Chap. XVII. At *ver.* 11. it is ſaid, *As he went through Jeruſalem, he paſſed through Samaria and Galilee.* This meaneth his laſt journey thither; but the expreſſion is ſomewhat ſtrange: Had it been *as he went to Jeruſalem he paſſed through Galilee and Samaria,* this had ſet his face towards *Jeruſalem:* but uttered as it is, it ſeems to ſet his back upon it: But by this paſſage the Evangeliſt helpeth to explain what *John* and the other Evangeliſts ſpeak of his journey from *Jeruſalem beyond Jordan,* namely that he went not to *Jericho,* and ſo the next way to the next place beyond *Jordan,* but that he went through *Samaria* up into *Galilee,* and there croſſed over *Jordan* to *Bethabara,* which was over againſt *Galilee.*

From *ver.* 20. and forward, there is a ſpeech of *Chriſt* much like that in *Matth.* 24. which ſtill giveth us occaſion to obſerve how *Chriſt* rehearſed things over and over.

Chap. XVIII. By two Parables he ſheweth the needfullneſſe and efficacy of fervency, conſtancy and humility in prayer. In the Phariſees prayer *ver.* 11. we may obſerve what kinde of faith in God the Judaich faith was. He waited for good from God, but grounded this in himſelf, becauſe of his *own righteouſneſſe.* But in the Goſpel *the righteouſneſſe of God is revealed,* and that *from faith to faith.* In the Publicans poſture in his prayer, two of their Canonicall geſtures in prayer are exhibited; *ſtanding and looking downward.* Maym. in Deah per. 7. תח מהרל למטה כמו שהוא עומד בתפילה *A ſcholer of the Wiſe muſt look downward when he ſtands praying.* The Phariſees *faſting twice a week,* may be explained from *Jeruſ. Taanith fol.* 64. 3. & *Maym. Taanith per.* 1.

SECTION LXIII.

MATTH. Chap. XIX. *from the beginning to* Ver. 13.

MARK Chap. X. *from the beginning to* Ver. 13.

CHRIST *beyond Jordan. Concerning Divorce.*

MATTHEW ſaith, *When Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea beyond Jordan.* Which ſayings that he ſpeaketh of, were finiſhed a long while ago, at *Sect.* 55. but becauſe he ſetteth down nothing betwixt that time and this journey over *Jordan,* therefore he thus joyneth their ſtories together: The time and actions that he hath omitted, we have ſeen how *Luke* and *John* have ſupplied.

Were there any *Coaſts of Judea beyond Jordan?* Either the conjunction *And* is to be underſtood, *He came into the coaſts of Judea and beyond Jordan,* as it is underſtood *Pſal.* 133. 3. *Acts* 7. 16, &c. or by *Fines Judæa trans Jordanem,* is meant *Fines Judæorum,* becauſe the *Syrians* alſo dwelt in the coaſts beyond *Jordan.*

Moſes at the very ſame inſtant of time gave a Law to put an adulterous wife to death, *Deut.* 22. 22. and a Law to divorce her, *Deut.* 24. 1. in the former ſhewing the deſert of the fact, in the latter permitting to mitigate of the rigour of that Law, and as our Saviour here interprets it, to prevent thoſe cruel effects that their hardneſſe of heart might have produced, had there been no mitigation. They brag of that Law of divorce as if favoured them as a peculiar priviledge. *Jeruſ. kiddushen fol.* 58. 3. *R. Chaijah Rabbah ſaid, Divorces are not granted to the nations of the world,* meaning not to the Gentiles as they were to the Jews: whereas truth here informs us, that it was permitted only becauſe of the hardneſſe of their hearts and to avoid greater miſchief. When permiſſion of divorce was given, after a Law to puniſh adultery with death, for a mitigation of it, it requires moſt ſerious weighing, whether a Law to puniſh adultery with death ſhould be undiſpenſable now, after the Law of divorce given, and continued by our Saviour in caſe of fornication.

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SECTION LXIV.

MATTH. Chap.XIX. *from* Ver.13. *to the end of the Chapt.* MARK Chap. X. *from* Ver.13. *to* Ver.32. LUKE Chap.XVIII. *from* Ver.15 *to* Ver.31.

INFANTS *brought to Christ. A rich man departs sorrowfull.*

MATTHEW and *Mark* do evidence the order, and as *Luke* had helped out their briefneſſe before, ſo do they now alſo again help us out about his order.

Whoſe children were theſe that were brought to *Chriſt?* Not unbeleevers doubtleſſe, but the children of ſome that profeſſed *Chriſt:* Why did they bring them? Not to be healed of any diſeaſe doubtleſſe, for then the Diſciples would not have been angry at their coming: for why at theirs, more then at all others, that had come for that end? Their bringing therefore muſt needs be concluded to be in the name of Diſciples, and that *Chriſt* would ſo receive them and bleſſe them: And ſo he doth, and aſſerteth them for Diſciples, and *to whom the Kingdom of heaven belonged*; taking *the Kingdom of heaven* in the common acceptation of the Goſpel.

Obſerve *Mark* 10.19, *&c.* that mention being made by Chriſt of *the Commandments*, as if he ſpake of the whole Law, yet he inſtanceth only in the ſecond table. And ſee the like again, *Rom.*13.8, *&c. James* 2.8,9,10, *&c.* The demeanour of men toward the ſecond table is a ſure triall how they ſtand to the firſt.

It is eaſier for a Camell to go through the eye of a needle. An expreſſion common in the Nation. *Talm. Bava meria fol.*38.*facie* 2. *It may be thou art of Pumbeditha where they can bring an Elephant through the eye of a needle.*

SECTION LXV.

MATTH. Chap.XX. *from the beginning to* Ver. 17.

Labourers in the Vineyard, &c.

THe firſt word *For* makes plain the order and connexion, joyning this ſpeech to that before.

The *Jeruſ. Talm. in Beracoth* hath a Parable ſomewhat like to this, but wildly applied to a far different purpoſe: *A King hired many Workmen, and there was one of them hired for his Work, for more then what was enough: What did the King? He took him and walked with him up and down. At the time of the evening the Workmen came to receive their wages, and he alſo gave him his full wages with them. The Workmen repined and ſaid, We have laboured all the day and this man laboured but two hours, and thou haſt given him full wages with us: The King ſaid to them, This man hath laboured more in two hours then you have done all day. So R. Bon laboured more in the Law in twenty nine years, then another in a hundred, &c.* fol.5.

SECTION LXVI.

JOHN Chap.XI. *from the beginning to* Ver.17.

Tidings come to Chriſt of Lazarus ſickneſſe.

AT Sect.63. *Chriſt* goeth beyond *Jordan:* the occaſion of his coming back, was the meſſage of *Mary* and *Martha* to him, to deſire his help to their ſick brother: The ſtory of this therefore is neceſſary to be related before the ſtory of his coming thence, which is the next thing that the other three Evangeliſts fall upon, after they have done with what is ſet down in the preceding Sections.

The words of the ſecond verſe, *It was that Mary which anointed the Lord with oyntment, and wiped his feet with her hair,* are moſt generally conſtrued as pointing to that ſtory in the next Chapter, *Joh.*12.3. Then *took Mary a pound of oyntment of Spikenard very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair?* Which ſeemeth very improper and unconſonant upon theſe reaſons. 1. To what purpoſe ſhould *John* uſe ſuch an anticipation? It was neither materiall to the ſtory that he was entring on, *Chap.* 11. to tell that *Mary* anoynted *Chriſts* feet a good while after he had raiſed her brother:

nor was it any other then needleſſe to bring in the mention of it here, ſince he was to give the full ſtory of it in the next Chapter. 2. The word Ἀλείψασα is of ſuch a tenſe as doth properly denote an action paſt, and is ſo to be rendred, if it be rendred in its juſt propriety, It was *Mary which had anointed.* 3. Whereas no reaſon can be given why *John* ſhould anticipate it here, if he meant it of an anointing that was yet to come, a plain and ſatisfactory reaſon may be given, why he ſpeaks of it here, as referring to an anointing paſt, namely becauſe he would ſhew what acquaintance and intereſt *Mary* had with *Chriſt*, which did imbolden her to ſend to him about her ſick brother, for ſhe had waſhed and anointed his feet heretofore. The words of *John* therefore point at an action paſt, and indeed they point at that ſtory of the woman-ſinner waſhing the feet of *Chriſt* with tears, and anointing them with ointment, and wiping them with her hairs, *Luke* 7. It is true indeed that *John* who uſeth theſe words that we are upon, had not ſpoken of any ſuch anointing before, whereunto to refer you in his own Goſpel, but the paſſage was ſo well and renownedly known and recorded by *Luke* before, that he relateth to it as to a thing of moſt famous notice and memoriall.

SECTION LXVII.

LUKE Chap. XVIII.	MARK Chap. X.	MATTH. Chap. XX.
Ver. 31, 32, 33, 34.	Ver. 32, 33, 34.	Ver. 17, 18, 19.

CHRIST *foretelleth his ſuffering.*

THe meſſage from *Mary* and *Martha*, about their ſick brother, inviteth *Chriſt* from beyond *Jordan* into *Judea* again. He ſtaies two daies after he had received the meſſage in the ſame place where the meſſenger found him, and in the ſtory of this Section he is ſet forward. And being now upon his laſt journey to *Jeruſalem* he foretelleth to his Diſciples what ſhould become of him there: They followed him with fear and amazement before, foreſeeing that he went upon his own danger, and yet when he had ſpoken the thing out to them at the full they underſtood him not.

SECTION LXVIII.

MATTH. Chap. XX. *from* Ver. 20. *to* Ver. 29.	MARK Chap. X. *from* Ver. 35. *to* Ver. 46.

The requeſt of Zebedees ſons. They are told of their Martyrdom.

THe order is plain of it ſelf: and yet the connexion is ſomewhat ſtrange: for in the laſt words before, *Chriſt* had foretold of his death, yet the ſons of *Zebedee* here deſire to ſit on his right hand and left in his Kingdom. *Galatius* reſolves it thus, *Diſcipuli in errore aliquando fuerunt, credentes Chriſtum illicò poſt reſurrectionem terreni regni ſceptro potiturum: unde & quidam eorum, ſuper cæteros primatum ambientes,* &c. *The Diſciples ſometimes were miſtaken, conceiving that Chriſt preſently after his reſurrection ſhould obtain the ſcepter of an earthly Kingdom, whereupon ſome of them ambitious of priority above the reſt, deſired to ſit on his right hand and left,* &c. *lib.4.cap.1.* It is true indeed that the Jewiſh Nation, and the Diſciples with them erred in judging about *Meſſias* his Kingdom, *Act.1.* but they erred as farre alſo about *Meſſias* his reſurrection, till experience had informed them better. Therefore it cannot well be imagined, that the wife and ſons of *Zebedee* thought of *Chriſts* reſurrection in this their requeſt, but conceived of his temporall Kingdom according to the notions of the reſt of the Nation about it: What therefore our Saviour had ſpoken inſtantly before of his being ſcourged, crucified, killed, and Riſing again, they underſtood in ſome figurative ſenſe or other; but the Evangeliſts plainly tell us, they underſtood it not in the ſenſe that he ſpake it. It may be his naming theſe two *The ſons of thunder*, gave them ſome blinde incouragement to ſuch a requeſt. *Chriſt* foretels his own death and their ſuffering Martyrdom under the title of *Baptiſm*, in which ſenſe the Apoſtle alſo uſeth the word *1 Cor.15.29.* The Jewiſh baptizings or dippings in their purifications, was a very ſharp piece of Religion, when in froſt and ſnow and wind and weather they muſt over head ears in cold water, from which, the phraſe was uſed to ſignifie death and the bittereſt ſufferings. The *Jeruſalem Gemariſts* do tell us, that the women of *Galilee* grew barren, by reaſon of the cold in their purifyings. *R. Aha* in the name

name of *Tanchum bar R. Chaia* ſaith, *In the daies of R. Joſhua ben Levi, they ſought to aboliſh this dipping, becauſe of the women of Galilee which were made barren by reaſon of the cold. R. Joſhua ben Levi ſaith, Do ye ſeek to aboliſh a thing that fenceth Iſrael from tranſgreſſion?* &c. Beracoth fol.6.col.3.

SECTION LXIX.

LUKE Chap.XVIII. *from* Ver.35. *to the end.* MATTH. Chap.XX. *from* Ver.29. *to the end.* MARK Chap.X. *from* Ver.46. *to the end.*

Blinde healed.

CHRIST in his journey from beyond *Jordan* to *Bethany* for the raiſing of *Lazarus*, paſſeth through *Jericho*: and he healeth one blinde man as he entreth into *Jericho*, of which *Luke ſpeaketh*, and another as he goeth out, of which the other two. *Matthew* indeed ſpeaketh of two healed as he came out of *Jericho*; comprehending it may be, the ſtory of him that was healed on the other ſide of the Town, and this together in one ſtory, for briefneſſe ſake: Or if there were two healed on this ſide the Town, *Mark* only mentions one becauſe he rather aimeth at ſhewing of the manner or kinde of the miracle, then at the number: as we have obſerved the like before, at *Sect.*39.

SECTION LXX.

LUKE Chap.XIX. *from the beginning to* Ver.29.

Zaccheus a Publican converted.

THe order lies plain in *ver.*1. *Chriſt* was paſſed through *Jericho* before he met with *Zaccheus*, &c. *Rabban Jochanan ben Zaccai*, hath made the name *Zaccai* or *Zaccheus* renowned in Jewiſh Writings: His father *Zaccai* might very well be now alive, and for any difference of the times might well enough be the *Zaccheus* before us, but that ſome other circumſtances do contradict it. Whoſoever this man was, it is obſervable, that though his name *Zaccheus* ſpeak him a Jew, yet *Chriſt* reputes him not a child of *Abraham* till he beleeve, *ver.*19.

Ver.11. *They thought that the Kingdom of heaven ſhould immediatly appear.* Obſerve this: this they had learned from *Dan.*9. where the time is ſo punctually determined, that they that looked for the conſolation of *Iſrael* could not but obſerve it, and they that obſerved, could not but ſee it now accompliſhed.

SECTION LXXI.

JOHN Chap.XI. *from* Ver. 17. *to the end of the Chapter.*

Lazarus raiſed. Caiaphas Prophecieth.

NOw is *Chriſt* come up to *Bethany*. Whether בית חינו mentioned by *Talm. Bab. Peſachin fol.*53. *facie* 1. [where they ſpeak *of the figs of Bethhene, and the dates of Tubni*] be the ſame with this *Bethany*, we ſhall not diſpute here: Both a Town, and ſome ſpace of ground about it was called by this name *Bethany*.

As he had ſtaied in the place where he was when heard of *Lazarus* ſickneſſe, purpoſely that he might die before he came to him, that God might be the more glorified by his raiſing, *ver.*15. ſo did he make ſure to ſtay long enough after he was dead before he came, that the glory might be the more. *He had been four daies dead*, ver.39. Compare with this theſe ſayings of the Jews. *Maym. in Geruſhin. per.*ult. *If one look upon a dead man within three daies after his death he may know him, but after three daies his viſage is changed.*

Jeruſ. in Moed Katon fol.82.col.2. *Three daies the ſoul flies about the body as if thinking to return to it: but after it ſees the viſage of the countenance changed, it leaves it. and gets it gone.*

Upon the miracle wrought, the Jews ſeek to kill *Jeſus* and *Lazarus* both: whereupon *Jeſus* goeth to a City called *Ephraim*, ver.54. *Talm. Bab. in Menachath* fol.85.fac.1. *Juchno* and *Mamre* [*Jannes* and *Jambres*] *ſaid to Moſes, Doſt thou bring ſtraw to Ephraim?* Gloſſ. Ibi.

Ibi. *Juchne and Mamre were the chief Sorcerers of Egypt: they when Moſes began to do miracles thought he had done them by magick: they ſaid, Doſt thou bring ſtraw to Ephraim? Ephraim was a place that exceedingly aboundeth with corn, and dareſt thou bring corn thither?* meaning, *Doeſt thou bring Sorceries into Egypt that abounds ſo with Sorceries?*

Aruch in 'והנ' *Ephraim was a City in the Land of Iſrael where there was abundance of corn. Where is the chiefeſt proviſion for Offerings? The chiefeſt for fine flower are Micmaſh and Zanoah, and next to them Ephraim in the Vale.*

JOHN Chap. XII. *from begin.* to Ver. 12.

A Supper at Bethany: Jeſus his feet anointed.

THe connexion of this ſtory to the preceding Chapter, is plainly made by the Evangeliſt himſelf: Compare *ver.* 55. of *Chap.* 11. and *ver.* 1. of this.

Though there were a Proclamation out againſt Jeſus for his life, *Chap.* 11. 57. yet cometh he for *Jeruſalem*, and *Lazarus* at *Bethany* is not afraid to entertain him. He may well venture his life for him who had received it from him. It was their Sabbath day at night when he had this Supper, a time that they uſed to have extraordinary cheer. *Mary* who had anointed his feet before, *Luke* 7. 38. doth the like again.

There is a groundleſſe and a ſtrange opinion of ſome, that the Supper in *Matth.* 26. 6, 7. and *Mark* 14. 3. was the ſame with this Supper in *Joh.* 12. An imagination, that I cannot enough admire at, ſeeing there are ſo many things plainly to gainſay it: but the diſcuſſion of it ſhall be deferred till we come to thoſe Chapters. Only one particular here may not be omitted without obſervation, and which will make ſomething at preſent toward the confutation of that opinion, and that is our Saviours anſwer in the vindication of *Maries* act, *Let her alone, againſt the day of my buriall hath ſhe kept this:* or rather, *She hath kept it:* Not that he meaneth that this anointing of his feet, was her anointing him againſt his buriall, but that ſhe had kept ſome of this oyntment yet for that purpoſe hereafter. *Judas* repined at the expence of the oyntment that ſhe uſed for the anointing of his feet, and pleaded that it had been better beſtowed upon charitable uſes on the poor: Why? ſaith *Chriſt*, ſhe hath kept it yet and not ſpent all, that ſhe may beſtow it upon a charitable uſe, the anointing of my body to its buriall. For 1. neither the text doth any whit aſſert that ſhe ſpent the whole pound that ſhe brought, nor indeed in reaſon was ſo great a quantity needfull. 2. It was not ſo proper to apply it to his buriall now, when as he was to ride in triumph to *Jeruſalem* to morrow, as it was two daies before the Paſſeover [when the other Supper and anointing was] which was the very night when *Judas* compacted for his betraying. 3. Then *Chriſt* ſaith ſhe poured it *upon his body*, Mat. 26. 12. which cannot be of the ſame ſenſe with pouring it upon his feet only. She therefore ſix daies before the Paſſeover anointed his feet, which was an ordinary uſe among the Jews to have their feet anointed, and the Talmudiſts give ſome rules about it in *Talm. Jeruſ. Sanhedr. fol.* 21. *col.* 1. and this ſhe doth in dear love and affection to him: But two daies before the Paſſeover, ſhe doth not ſo much anoint his head, as pour the ointment upon his head that it might run all over his body, and this ſhe did towards his buriall, not only in his conſtruction, but in her own intention: ſhe being the firſt we reade of that beleeved his death, as ſhe was the firſt that ſaw him after his reſurrection. Her faith and fact he foreſaw, and therefore ſaith now at the anointing of his feet, that ſhe *yet kept it* for the anointing of his body, which when ſhe did, he extols the fact with this *encomion*, that whereſoever the Goſpel ſhould be preached, that action of her, the example of the firſt faith in his death, ſhould be publiſhed in memoriall of her. Thus did this *Mary*, [who as hath been ſhewed was *Mary Magdalen*] anoint *Chriſt* three ſeverall times, his feet at her firſt converſion, and his feet again at this time, ſix daies before the Paſſeover, and his head and body two daies before the Paſſeover, even that night that *Judas* firſt went about to make his bargain for betraying him.

SECTI-

SECTION LXXII.

MATTH. XXI. *from the beginning to* Ver. 17.	MARK XI. *from the begin. to the middle of* Ver. 11.	LUKE XIX. *from* Ver. 29. *to the end.*	JOHN XII. *from* Ver. 12. *to* Ver. 20.

CHRIST *rideth upon an Asse into Jerusalem.*

JOHN maketh the connexion plain, when he saith, *On the next day*, &c. And sheweth that as Christ went up at this time, in the evidence and accomplishment of that Prophesie, *Zech.* 9.9. so he also went up in the equity and answering of that Type, of taking up the Paschall Lamb on the tenth day, *Exod.* 12.3. for this was on that very day: and *the Lamb of God* doth now go in, as giving up himself for the great Paschal.

John telleth us that he lay at *Bethany* the night before this, and yet the other Evangelists have related it, that *when he came to Bethpage and Bethany*, he sent two of his Disciples for the Asse, *&c.* The Jews Chorography will here help us out: They tell us

1. אלפים אמה הנרש העיר *Two thousand cubits was the Suburbs of a City.* Maym. in Schabh. per. 27.

2. אלפים אמה תחומם השנרת *Two thousand cubits were the bounds of a Sabbath*, or a Sabbath daies journey. *Talm. in Setah per.* 5.

3. *Bethpage* was of this nature: it was not a Town upon mount *Olivet* as it hath been very generally supposed, and accordingly placed in the most Maps, but it was some buildings and that space of ground that lay from *Jerusalem* wall forward towards mount *Olivet*, and up mount *Olivet* to the extent of two thousand cubits from the wall, or thereabout; and hereupon it was reputed by the Jews of the same qualification with *Jerusalem*, as a part of it, in divers respects.

Talm. Bab. Pesachin fol. 63. fac. 2. *He that slayes a Thanksgiving Sacrifice within, while the bread belonging to it is without the wall, the bread is not holy.* What means *without the wall? R. Jochanan* saith, *Without the wall of Bethpage.* The Glosse there saith, *Bethpage was an outer place of Jerusalem.* And the same Glosse useth the very same words again upon the same Tract, fol. 91. fac. 1. And again in the same Treatise, fol. 95. fac. 2. the *Mishnah* saith thus, *The two loaves and the shewbread are allowable in the Temple Court, and they are allowable in Bethpage.* Nay the Glosse in *Sanhedr. fol.* 14. *fac.* 1. saith, *Bethpage was a place which was accounted as Jerusalem for all things.* So that the place so called, began from *Jerusalem* and went onwards to and upon mount *Olivet*, for the space of a Sabbath daies journey or thereabout, and then began the coast that was called *Bethany*. And hence it is that *Luke* saith that *Christ* when he ascended into heaven, led forth his Disciples as farre as *Bethany*, Luke 24.50. which elsewhere he sheweth was the space of *a Sabbath daies journey*, Acts 1.12. which cannot be understood of the Town *Bethany*, for that was fifteen furlongs, or very near two Sabbath daies journey from *Jerusalem*, but that he led them over that space of ground which was called *Bethpage*, to that part of *Olivet* where it began to be called *Bethany*, and at that place it was where *Christ* began his triumphant riding into the City at this time.

It is very observable that he is entertained with *the solemnity of the Feast of Tabernacles:* for carrying of Palm branches and crying *Hosanna* was never used but only at that Feast, but now translated to this occasion: which may help somewhat to the explaining of *Zech.* 14.16.

Count from hence the daies to the Passeover, as the Evangelists have reckoned them, and you will finde that this was the first day of the week [the Lords day afterward] and this day sevennight he rose from the dead.

In the midst of his triumph he weepeth over the City, though he knew that within five daies she would be his death.

SECTI-

SECTION LXXIII.

JOHN Chap. XII. *from* Ver. 20, *to the end of the Chapter.*

Greeks would ſee Jeſus. A voice from heaven.

THe order is plain in the Text of *John*, and needeth no illuſtration.

Chriſt was thrice atteſted from heaven, according to his threefold Office, King, Prieſt and Prophet. At his Baptiſm, for the great Highprieſt, when he was anointed and entred into his Miniſtry. At his Transfiguration for the great Prophet to whom all muſt hear. And now for the great King, when he had newly fulfilled that Prophecy, *Rejoyce O Sion, behold thy King cometh*, &c.

The *Bath Kol* or heavenly voice that the Jews commonly ſpeak of, is in the moſt, if not all the inſtances that they give of it, but a fiction of their own brain, to bring their Doctors and their Doctrines into credit.

SECTION LXXIV.

MARK Chap. XI. *from the middle of* Ver. 11. *to* Ver. 27.

MATTH. Chap. XXI. *from* Ver. 17. *to* Ver. 23.

The fruitleſſe Figtree curſed.

THe order is clear in *Mark* v. 11. 12.

Chriſt after his riding into *Jeruſalem*, having ſpent all the day there, goeth at even to lodge at *Bethany*: and in the morning going for *Jeruſalem* again and hungring ſeeth a figtree, and finding no figs on it curſeth it, and yet the Evangeliſt telleth that *the time of figs was not yet.*

Why then ſhould *Chriſt* look for figs, when he knew the time of the year was not yet for them?

Anſw. He looked not for any figs that he thought could be grown ripe and fit to eat, that ſpring, it being now at the furtheſt but about our *April*, but he looked for thoſe that grew the laſt ſummer, and had hung on the trees all winter. It is true indeed that ſome trees had ſhot forth their fruit by Paſſeover time, for ſo *Maymony* tels us in *Kidduſh Hhodeſh* per. 4. but neither to ripeneſſe; nor was the figtree any of them. For to thoſe words of our Saviour, *Matth.* 24. 32. *When the figtree putteth forth her leaves ye know ſummer is nigh*, lay theſe of *Jeruſ. in Sheviith fol.* 35. *col.* 4. *Rabban Simeon ben Gamaliel* ſaith, *From the putting forth of the figtree leaf to the green figs appearing are fifty daies: and from the firſt appearing of the fig to the fall of the bloſſom fifty daies, and from thence to the ripe figs fifty daies more*: five moneths in all.

There were ſeverall kinds of figtrees in that Land, as the Jews tell us in the Treatiſes *Demai* and *Sheviith*, where they have ſpeciall occaſion to treat of that matter, [beſides thoſe figtrees that were in their Orchards and Vineyards.] As 1. שיתין which they ſay were *figs of the wilderneſſe*. 2. בנות שקמה which were baſer figs likewiſe. 3. פרסאות figtrees that brought their fruit to ripeneſſe but once in two years. And 4. בנות שוח which they ſay, grew in the fields and bare white figs לשלש שנים from three years to three years. The *Gomariſts* diſpute, *What? Do they bear their fruit every year, or only once in three years? They bear their fruit every year, but it is not ripe till three years end. How doth a man know its time*, or what year it is with it? *R. Jonah* ſaith, *by binding a liſt about it. It is a tradition of Samuel, that he hung ſome pendants upon it.* The meaning of the matter is this: There was a figtree growing in the fields of this nature, that the figs that it ſhot forth one ſummer, it was two ſummers more before they came to ripeneſſe, ſo that they hung upon the tree [unleſs hands or winde hindered] three ſummers and two winters before their maturity: Now becauſe the ſtrange nature of this tree, different from others, cauſed that the ſeventh year, or year of releaſe could not ſo eaſily be remembred and obſerved concerning it as concerning other trees, therefore they tied ſome coards or liſts about it, or hung ſomething upon it, that might give notice, and keep in remembrance what year it was with it, and whether the fruit, if any, were of the firſt, ſecond or third years growth. So likewiſe the figtrees mentioned before, called פרסאות were two ſummers in ripening their fruit. So that of ſuch a tree as one of theſe

these *Christ* might well look for, figs of the last years growth, old figs under new leaves, if so be the leaves were new. Yet could not this properly be called καιρὸς σύκων [as there are that would change the reading of the originall, and instead of οὐ γὰρ ἦν, *for the time of figs was not yet*, would have it read (but I question whether with the consent of any one copy in the world) ὃ γὰρ ἦν, *For where he was, was the time of figs.*] For that phrase, *The time of figs*, meaneth the common time that generally figs were ripe, which was ordinary and commonly known, and which was not of well near five moneths after Passeover time.

Christ cometh to the Temple and casteth out buyers and sellers as he had done three years before: this was four daies before the Passeover. At Even he goeth and lodgeth in *Bethany*.

In the morning he cometh again to *Jerusalem*. This was three daies before the Passeover. As they came, the Disciples observe the figtree withered, whereupon he saith, *Have faith in God, for verily I say unto you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not doubt in his heart but beleeve that those things which he saith shall come to passe, he shall have whatsoever he saith.* In which words he neither warranteth nor encourageth any to look for a faith that should remove mountains; but 1. He speaketh Hyperbolically for the magnifying of the power and excellency of faith, as *Mark* 9.23. *Hyperboles*, with which the Scripture abounds, are not to be taken according to the letter, but the thing intended is to be taken at the higher pitch. As to instance but in one example, and that about this very mountain that *Christ* pointed at, *Zech.*14.4. which meaneth not literally *Olivets* cleaving indeed or removing, but great concussions to the people, and open way made for the enemy. 2. *Christ* in this expression speaks the Jews own language, and by the very phrase that they ordinarily used to magnifie their own abilities by, he magnifieth faith. When they would speak of the high parts and qualities of their great ones, they used to say, *He is a remover of mountains*, Tal. Bab. Beracoth. fol. 64. fac. 1. *Sinai and the Remover of mountains, whether of them sent first*, &c. *Now Rabh Joseph was Sinai, and Rabbah was The remover of mountains.* Why so named? The Glosse upon the place resolves us thus, *They called Rabh Joseph Sinai, because he was most expert in deep explications. And they called Rabbah bar Nachmani A remover of mountains, because he was most acutely learned*, &c. The same Talmud also in Erubhin fol. 29. saith thus, *Rabba saith, Behold I am like ben Azzai in the streets of Tiberias.* The Glosse thereupon saith thus, *Ben Azzai taught profoundly in the streets of Tiberias, and there was no man in his daies that was a remover of mountains like him.* By *removing of mountains* meaning how able men they were, and how they could overcome the greatest difficulties in Divinity. Which common phrase *Christ* useth to face that wretched boasting of theirs of their own parts and worth, and to set up faith in its proper dignity, as that that is only able for all things.

SECTION LXXV.

MATTH. Chap. XXI.	MARK Chap. XI. *from* Ver. 27. *to the end:*	LUKE Chap. XX.
from Ver. 23. *to the end of the Chapt.*	*And* Chap. XII. *from the beginning*	*from the begin.*
	to Ver. 13.	*to* Ver. 20.

CHRIST *in the Temple posing them about* Johns *Baptism. The parable of the Vineyard*, &c.

THE continuation of the order is apparent.

CHRIST cometh again from *Bethany* into the Temple, and there being questioned by what authority he did what he did, he stops their mouth by proposing a question again, What they thought of *Johns* authority by which he made that great change in Religion that he did, and intraps them in such a *dilemma* as they are not able to get out of.

He proposeth the Parable of the Vineyard and Husbandmen, and by it sheweth the priviledges, and yet the perversness of the Jewish Nation, and their destruction, from *Isa.*5. &c. *See R. Tanchum. fol.* 54. *col.* 4.

SECTION LXXVI.

MATTH. Chap. XXII. *from the beginning of the Chapter to* Ver. 15.

The Parable of the Wedding Supper.

THe order is plain of it self. The Parable ſetteth forth the Jews deſpiſing of the means of grace and evil uſage of thoſe that were ſent unto them, *ver.* 5,6. and for this, their deſtruction and ruine of their City, and the calling of the Gentiles, *&c.*

SECTION LXXVII.

MATTH. Chap. XXII. *from* Ver. 15. *to the end. And* Chap. XXIII. *all the Chapter.*	MARK Chap. XII. *from* Ver. 13. *to* Ver. 41.	LUKE Chap. XX. *from* Ver. 26. *to the end of the Chapt.*

Tribute to Ceſar. The reſurrection aſſerted in the Law. The great Commandment. Chriſt how Davids ſonne. Wo againſt the Scribes and Phariſees.

THe Evangeliſts are ſo clear in their order, both here and a good way forward, that there can be no ſcrupling in it.

The queſtion propoſed, Whether it were lawfull to give tribute to *Ceſar*, proceeded from that old *maxime* among them, upon miſtake of *Deut.* 17.15. *that they ought not to be ſubject to any power or potentate, which was not of their own blood or Religion:* the holding to which *maxime*, coſt them the ruine of their City and Nation.

His anſwer from the Image of *Ceſar* upon their coin, was according to their own conceſſions. The *Jeruſalem Talmud* doth perſonate *David* and *Abigail* talking thus. *Abigail ſaid, What evil have I done or my children, or my cattell? David ſaith to her, Becauſe thy huſband vilified to Kingdom of David. She ſaith, Art thou a King then? He ſaith to her, Did not Samuel anoint me King? She ſaith to him,* עיין מונטה רמון שאול קיים *The Coin of our Lord Saul is yet current:* In Sanhedr. fol. 20. col. 2. Maym. in Gezelah per. 5. *A King that cuts down the trees of any owner, and makes a bridge of them, it is lawfull to go over it,* &c. *How is this to be underſtood? Of a King whoſe Coin is current in theſe Countries, for the men of the Country do thereby evidence, that they acknowledge him for their Lord and themſelves his ſervants: But if his Coin be not current, then he is a robber,* &c.

The topick from whence he argueth the reſurrection againſt the *Sadduces*, is alſo acknowledged by the Writers of that Nation: *Tanchum. fol.* 13. *col.* 3. *The holy bleſſed God doth not joyn his Name to the Saints while they are alive, but when they are dead: as it is ſaid, To the Saints which are in the earth,* &c. *But behold we finde that he joyns his Name to Iſaac* [meaning, he cals himſelf the God of *Iſaac*] *while he was alive,* &c. Jeruſ. in Beracoth fol. 5. col. 4. *Whence is there proof that the righteous are called living when they are dead,* &c.

He poſeth the Phariſees in their very Catechiſm: they uſed it as a common name for the *Meſſias* to call him *the ſon of David*, and yet when they are put to it to obſerve that *David* cals him *Lord*, they are ſo farre nonpluſt, that they have not only not what to anſwer, for the preſent, but this ſilenceth them from future diſputes. Now therefore he fals upon them with their deſerved character and doom, and as in *Matth.* 5. he had pronounced beatitudes, ſo here in *Matth.* 23. he denounceth woes, and curſeth theſe men from *Iſa.* 65.15, *&c.*

This Chapter as it is a ſpeech to and of the Scribes and Phariſees, and treateth of their doctrines and demeanours, ſo from their own Pandects and Authors may it be explained from point to point: thoſe ſpeaking out their doctrines and practiſes to the full.

Their *ſitting in Moſes chair*, ver. 1. meaneth them as Magiſtrates, to whom *Chriſt* injoyneth all lawfull obedience. *Vid. Sanhedr. per.* 1. *halac.* 6.

Their *heavy burdens* ver. 4. tranſlates their חומרי תורה of which they ſpeak ſo much and ſo highly.

Their *Tephillin* are called *Phylacteries*, ver. 5. which meaneth not only *Obſervatives*, becauſe they were memorials of their duty and devotions [being four portions of the Law written in two parchments, and the one worn upon their forehead and the other upon their left arm] but *Preſervatives*, as being reputed by them a fence againſt evil ſpirits.

ſpirits, *Jeruſ. Beracoth fol.2. A man hath need to ſay over his Phylacteries every evening in his houſe, to fright away evil ſpirits.*

They loved to be called Rabbi Rabbi, ver.7. *R. Ahibah ſaid to Eliezer, Rabbi Rabbi*, Jeruſ. Meed. Katon fol.81.1. And yet they had this rule againſt it, *Love the work, but hate the Rabbiſhip*, Maym. in Talm. Torah. per.3.

Call no one father, ver.9. in that ſenſe as they owned their Doctors by the title אבותינו relying upon the authority of humane doctrines.

Their permitting and practiſing to ſwear *by the Temple*, ver.16. came into a common cuſtom, Juchaſ. fol.50.col.1. *Baba ben Bota ſware by the Temple, and ſo did Rabban Simeon ben Gamaliel, and this was a cuſtom in Iſrael.*

Their *tithing mint, anniſe and cummin*, ver.23. explained in the Talmudiſh treatiſes *Demai*, *whited ſepulchers*, ver.27. Shekalim per.1. halac.1. *In the moneth Adar they whited the ſepulchers.* And the reaſon is given by the *Gomariſts*, that people hereby might have the better diſcovery of them, the better to avoid defilement by them: which well obſerved, ſets on *Chriſts* invective againſt theſe wretches the more. *Gomar. utriuſq; Talm. in loc. & Jeruſ. in Maaſar Sheni. fol.55.3.*

Their decking of Sepulchers in honour of thoſe that lay in them, *ver.29.* handled in *Jeruſ. in Moed Katon fol.80. col.3, & 4.*

He concludeth his ſpeech with the intimation of what ſhame and guilt lay upon them for the blood of the former Prophets ſlain by their fathers, filled up by their own wickedneſſe in perſecuting thoſe that he did or ſhould ſend to them. He calleth them *Serpents* from *Gen.3.15.* and teacheth us to look upon them as *the* ſeed of the Serpent in an eminent degree, if any degree of that nature may be called eminent. He doomes all the Prophets to be required of that generation, becauſe they by their tranſcendent abuſe of thoſe whom God ſent, even of *Meſſias* himſelf, did juſtifie and exceed all the evil their fathers had done againſt the Prophets: Yea all the blood ſhed before the blood of *Zacharias*, and his, though they held that to have been ſatisfied for, by the deſtruction, ſlaughter and captivity by the Babylonians, *Jeruſ. in Taanith fol.69.col.2.* His changeth the name of his father, and ſo doth *Targ. in Lament.cap.2. ver.20.* And concludes with a ſad denunciation of deſtruction, and that they ſhould no more ſee him till they ſhould ſay, *Bleſſed be he that cometh in the name of the Lord:* which very words he had uttered alſo a great while before this, *Luk.13.34,35.* and the multitude had ſaid, *Bleſſed be he that cometh*, &c. when he rode into *Jeruſalem* upon an Aſſe. But the ſame words now uttered by him, are of ſomewhat doubtfull interpretation, whether they mean, their no more ſeeing of him till the night and time of the Paſſeover, [for at the Paſchal meal every company rehearſed this ſaying, *Bleſſed be he that cometh*, &c. in their great Hallel as they called it] or that they ſhould no more ſee him at all, becauſe they had not learned to entertain him, as coming from God. *See* Joh.5.43.

SECTION LXXVIII.

MARK Chap. XII. Ver.41,42,43,44. — LUKE Chap. XXI. Ver.1,2,3,4.

The poor Widows mites.

THe Jews before their prayers in the Temple, or their Synagogues, uſed to give ſomething by way of alms or offering, that Charity and piety might go together. *Maym. in Mattanath Anijim. per.6.* Now in *the Court of the Women* at the Temple [as we have obſerved elſwhere in the deſcription of that place] there were ſeverall cheſts, which the Jews call *Shopheroth*, into which the people put the money they offered, ſome to buy one thing for the ſervice of the Temple, ſome another, *&c.*

SECTION LXXIX.

MATTH. Chap. XXIV. *all the Chapter.* MARK Chap. XIII. *all the Chapter.* LUKE Chap. XXI. *from* Ver. 5. *to the end of the Chapter.*
And after these MATTH. Chap. XXV. *all the Chapter.*

CHRIST *foretelleth the destruction of Jerusalem, the signes and miseries preceding and accompanying it.*

THe *Talmud* tells us that there was a place upon mount *Olivet*, just in the face of the Temple, where the Priest slew and burnt the red Cow into the ashes of purification, and as he spinkled the blood, he looked directly upon the Temple door. *Middeth Per.* 1, *&c.* This was the last Sermon that Christ made upon mount *Olivet*, and he makes it as he sits upon that mount, just facing the Temple, *Matth.* 13.3. And that text that he had taken in tears but two or three dayes ago, weeping over the City and foretelling the destruction of it, *Luk.* 19.44. he now preacheth upon at large, declaring the misery and foreshewing the forerunners of that destruction.

The aim of his speech, or, to what time and purpose it refers, may be discerned by the question of the Disciples, to which it is an answer. *When shall these things be*, viz. that one stone [stone] of the Temple shall not be left upon another? *Mark.* 13.4. *Luk.* 21.7. and so it relates plainly to the destruction of the Temple and City. But *Matthew* hath added; *And what shall be the sign of thy coming, and of the end of the world?* from whence it is conceived by some, that the speech doth aim at the end of the world, and *Christs* last coming unto judgment. It is true indeed that the close of his speech in *Matth.* 25. doth speak plainly of the last judgment, and that many of those terrible things mentioned, *Matth.* 24. may very well typifie the terrours of the last day, but the prime and proper scope of the speech in that 24th Chapter, is to set forth the destruction of *Jerusalem*, and the rejection and misery of the Jewish nation; as may be observed by these particulers.

1. Because in *Matth.* 24.15,16. He points directly to time and place, when and where these things shall be, *viz.* when the Temple shall be profaned, then these things come, *&c.*

2. Especiall consider *ver.* 34. *Verily I say unto you; This generation shall not passe till all these things be fulfilled. This generation*, not meaning *Generatio Evangelica*, as some do harshly interpret it, but as it means in *Matth.* 23.36. *Luk.* 11.31,32. and abundance of other places in the new Testament, *the generation then in being.*

3. The destruction of *Jerusalem*, is phrased in Scripture as the destruction of the whole world, *Jer.* 4.23. *Isa.* 65.17. and *Christs coming* to her in judgment, as his *coming* to the last judgment, *Matth.* 17.28. *Joh.* 21.22. *Matth.* 19.28. *Rev.* 1.7, *&c.*

Therefore those dreadfull things spoken of in *ver.* 29.30,31. are but borrowed expressions to set forth the terrors of that judgment the more. *Ver.* 29. *The Sun shall be darkened*, &c. shews the decay of all glory, excellency and prosperity in that nation, and the coming in of all sadnesse, misery and confusion: as *Isa.* 13.10. *Joel* 2.10. *Ver.* 30. *Then shall they see the sign of the Sonne of man*, &c. Not any visible appearance of *Christ*, or of the crosse in the clouds [as some have imagined,] but whereas the Jews would not own *Christ* before for *the Sonne of man*, or for the *Messias*, then by the vengeance that he should execute upon them, they and all the world should see an evident signe, that he was so. This therefore is called *his coming*, and *his coming in his kingdom*, Matth. 17.28. Because this did first declare his power, glory and victory on that nation that had despised him. *Ver.* 31. *He shall send his Angels with a great sound of a Trumpet*, &c. that is, his Ministers with the Trumpet of the Gospel, to fetch in his elect from among the Gentiles when the Jews were now destroyed and cast off. And the false Christs, and false Prophets that should arise, *ver.* 5.24. arose in that nation in those *last dayes* of it, as is abundantly evident both in the new Testament, and in *Josephus*: And those *warres and rumours of warres, and nation rising against nation*, &c. ver. 6,7. were accomplished not only in the horrid civil warres among the Jews, but also in the great concussions in the Romane Empire, in the warres betwixt *Otho* and *Vitellius*, and betwixt *Vitellius* and *Vespasian*, [of which the Romane Historians, especially *Tacitus* is very large] the like to which, there had not been before, even to the sacking of *Rome* it self, and the burning of the *Capitoll*.

SECT.

SECTION LXXX.

MATTH. Chap.XXVI. *from the beginning to* Ver.14. MARK Chap.XIV. *from the beginning to* Ver.10. LUKE Chap.XXII. Ver.1,2.
And after these portions read JOHN Chap.XIII. *from the beginning to* Ver.27.

CHRISTS *head annointed at a supper at* Bethany *two nights before the Passeover: At the same supper he washeth his Disciples feet: giveth* Judas *the sop and the Devil entreth into him.*

THe proof of the proper order here will require some dispute, not so much in regard of any obscurity or difficulty of the order it self, but in regard of needlesse and groundlesse difficulties that are put upon it. There are two strange opinions we meet with here: The one is, that holdeth that this supper mentioned by *Matthew* and *Mark*, was the same supper which is mentioned in *Joh.*12. which was *six dayes before the Passeover.* And the other is, that holdeth, that this supper in *Joh.*13. was the supper on the Passeover night: so that for the shewing and asserting of the order as we have laid it, these three things are to be done.

First, It is to be proved, that the supper in *Joh.*12. and the supper in *Matth.*26. and *Mark*14. were not one and the same supper, but two suppers at some dayes distance. Secondly, That the supper in *Joh.*13. was not on the Passeover night, but before the Passeover night. And thirdly, That the supper in *Joh.*13. was the same supper with that in *Matth.*26.6. and *Mark*14.3. two dayes before the Passeover.

First, That the supper in *Joh.*12. and the supper in *Matth.*26. and *Mark*14. were two different suppers [to which something hath been said before,] appears by these observations. 1. The supper in *Joh.*12. was in the house of *Lazarus* [unlesse we will unwarrantably strain the construction of the story,] but the supper in *Matth.*26. and *Mar.*14. was in the house of *Simon the Leper.* 2. At the supper in *Joh.*12. *Christs* feet were annointed, but his head was annointed at the supper in *Matth.*26. and *Mark*14. 3. The supper in *Jon.*12. was *six dayes* before the Passeover, but the supper in *Matth.*26. and *Mark*14. was but *two dayes* before: For observe *Mark*14.1. *After two dayes was the feast of the Passeover*: and then *ver.*3. *And Jesus being at Bethany, &c.* Here they that hold the opinion that we are confuting, will not acknowledge the order of the Evangelists direct, but say there is a dislocation, so that though *two dayes* be mentioned before, yet the story following was six dayes before the Passeover. But the method of *Matthew* and *Mark* hath been so direct hither through the story of *Christs* actions, since his last coming to *Jerusalem*, that no reason possible can be given why they should invert the order here. They had punctually mentioned his actions, five, four, three dayes before the Passeover, and now they come to speak of two dayes before, and under that account bring in this supper, and what sense or reason can there be to surmise that it was six dayes before? They had shewed you *Christ* five dayes before the Passeover, at *Bethany*, Joh.12.1,12. *Mark*11.1,11. And four dayes before the Passeover, at *Bethany*, Mark 11.12,15,19,20. And three dayes before the Passeover, at *Bethany*, Mark 11.20,27. & 13.3. And then they come and speak of two dayes before the Passeover, and they speak also of *Christs* being at *Bethany*, and yet would the opinion under confutation apply the reckoning of the *two dayes* only to point at the high-Priests assembling: and *Christs* being at *Bethany*, to be jumped backward over all the story before, even to beyond *Matth.*21. *Mark*11. An opinion that by its improbability is confutation enough to it self.

A second thing to be cleered is, that the supper in *Joh.*13. was not on the Passeover night but before: which may be evidenced by these arguments instead of more. 1. Because *John* saith expresly *ver.*1. that it was Πρὸ τῆς ἑορτῆς, *before the festivall of the Passeover*, for so the word ἑορτὴ constantly signifies, not the meal of the Paschal, as some would construe it here, but the whole festivall. 2. The Disciples when *Jesus* said to *Judas*, *What thou doest, do quickly*, thought he spake about buying something against the feast, *ver.*29. by which it appears that the feast was not yet come.

Thirdly, *Luke* sheweth, that the entring of *Satan* into *Judas* [which was at the supper, *Joh.*13.] was before the Passeover day came: for observe his order, *Luk.*22.3. *Then entred Satan into Judas, and he went and communed with the chief Priests*, &c. and then *ver.*7. *Then came the day of unleavened bread*: Upon all which considerations, it is apparent, that this supper in *Joh.*13. at which *Satan* entred into *Judas* [whereupon he went

went and compacted for his Masters betraying] was not on the Passeover night, but some space before the Passeover day came. There is indeed a passage in *Joh.*13.38. which may seem to bring that supper to the Passeover night, which is, when *Christ* saith at the supper to *Peter*, *The Cock shall not crow till thou hast denied me thrice*, which seemeth to carry it, as if this supper were on that very night when *Peter* denied him. For answer to which, let it be observed: 1. That *Peter* denied *Christ* but once before the Cock crew. *Mark* 14.68, 69, 70. and it will teach us to expound the words of *Christ*, *Joh.* 13.38. & *Matth.* 26.24. not as meaning that he should deny him three times over before any Cock crew, but that he should deny him thrice in the time of Cocks crowing, which time was a fourth part of the night, *Mark* 13.34. And that it meaneth in such a sense is yet more apparent by *Mark* 14.30. where he utters it, *The Cock shall not crow twice.* 2. Let it be observed, that in *Joh.*13.38. it is only said, *The Cock shall not crow*, but in *Matth.*26. *Mark.*14. when the speech refers to the very night when his deniall was, it is said, *This night*, before the Cock crow; And, *This day, even this night* before the Cock crow, *&c.* And so it is to be understood that *Christ* used that speech to *Peter* twice over, and in it he doth twice refute his presuming upon his own strength which *Peter* twice shewed: First at the supper in *Joh.*13. which was two dayes before the Passeover, and there the *emphasis* of the speech lieth especially in the word *Thrice*; as if he had said to him, Art thou so confident of thy strength and standing for me? I tell thee the time will be, when thou shalt deny me *thrice* in the time of Cocks crowing. The second was at the Passeover supper, and then Christ puts the *emphasis* upon the word *This night*: Art thou so confident? I tell thee *this night* thou shalt deny me, *&c.*

Thus having shewed that that supper in *Joh.*13. was not on the Passeover night, but before; a third thing is to shew, that it was two dayes before the Passeover, and the same with that supper mentioned by *Matthew* and *Mark* in *Bethany*: And for the proof of this we need go no further then this observation: That both the Evangelists *Matthew* and *Mark*, do begin the treason of *Judas* from that supper in *Bethany*, Matth.26.13,14. Mark 14.9,10. for as soon as they have related the story of that supper, they presently tell, *Then one of the twelve called Judas went to the chief Priests*, &c. Now it is apparent that he began the acting of his treason from the time of *Satans* entring into him with the sop which was at that supper *Joh.*13. and so it concludeth that to be the same supper with that in *Matth.*26.6.

The texture of the story then lieth thus: Six dayes before the Passeover *Christ* suppeth and lodgeth in *Bethany*: five dayes before the Passeover he rideth in triumph to *Jerusalem*, and at even cometh and lodgeth in *Bethany* again, four dayes before the Passeover he goeth to *Jerusalem* again, and at night cometh to *Bethany* again to lodge. The third day before the Passeover he goeth again into the City; and at even cometh to *Bethany* again; And that night he suppeth in the house of *Simon the Leper*, it being now two dayes to the Passeover: As he sits at supper, *Mary the sister of Lazarus*, called also *Mary Magdalen*, annoints his head, *&c.* And he before the table was taken away, ariseth from the table and washeth the Disciples feet, and after sits down and gives *Judas* the sop.

SECTION LXXXI.

JOHN Chap.XIII. Ver.27,28,29,39. MATTH. Chap.XXVI. Ver.14,15,16. MARK Chap.XIV. Ver.10,11. LUKE Chap.XXII. Ver.3,4,5,6.

Satan entreth into Judas: *he compacts for the betraying of his Master.*

THe continuation of the story in *John* cleareth the connexion. *He dipped the sop and gave it to Judas, And after the sop Satan entred into him.* This was at a supper in *Bethany* two dayes before the Passeover, as hath been shewed: From thence, though it were night, *Judas* trudgeth to *Jerusalem*, acted intirely by *Satan*, and agreeth with the *Sanhedrin* for his Masters betraying. They had met purposely to contrive the apprehension and death of *Christ*, but had resolved, that it must not be at the feast, for fear of tumult: but *Judas* coming in, undertakes to deliver him up, though at the feast, yet quietly enough in the absence of the people: And they bargain to give him thirty pieces of silver; the price of a servant, *Exod.*31.22. Maym. in Nizkei Mamon per.11. *The price of servants whether great or little, whether male or female, is thirty Selas of good silver; be he a servant worth a hundred pound, or be he a servant but worth a penny.* Now the same author in *Shekalim per.*1. rateth *Sela* at 384 barly corns weight in silver.

SECT.

SECTION LXXXII.

JOHN Chap. XIII. *from* Ver. 31, *to the end.*
and Chap. XIV. *all the Chapters.*

CHRISTS *speech to comfort his Disciples*, &c.

THe first words, *Therefore when he was gone out*, continue the story: When *Judas* was gone out about his cursed work, and the hour was now come when *Christs* passion was beginning, [for we may justly take his being sold, for a part of his sufferings] he giveth his Disciples divers lessons, some of admonition, some of instruction, some of comfort. For the better judging of the time of this speech [besides the connexion which joyns it to *Judas* his going forth upon the devils entring into him with the sop] these two things are observable. 1. That the last words of the 14th *Chapter* are, *Arise, let us go hence*, by which it is plain, that the speech contained in this present Section, and the speech in *Joh.* 15, & 16, and 17. were spoken at two severall times and in two severall places. That, at the Passeover supper, for *John* tells, *Chap.* 18. 1. that when Jesus had finished that speech, he went over the brook *Kidron*: but this, before, and in another place, because upon the ending of it it is plain Jesus removed to another place, by his saying, *Arise let us go hence.* 2. That *Christ* saith, *Yet a little time I am with you*, Chap. 13. ver. 33. *Yet a little while and the world seeth me no more*, Chap. 14. ver. 19. *Hereafter I shall not talk much with you*, ver. 30. which intimate some space of time yet to come, and not so suddain a parting, as the space was betwixt his rising from his last supper, and his apprehension. This speech therefore was spoken at *Bethany* after *Judas* his going out: and the Section contains the summe of Christs discourse with his Disciples, while he staid there, which was the night that *Judas* received the sop, and the next day and night, and till towards the evening of the day after: And the last words, *Arise, let us go hence*, intimate his removall from *Bethany* to *Jerusalem* on the Passeover day. *Judas* either that night that he had received the sop, or the next day, layeth the plot with the high-Priests for the delivering up of his Master at the feast, and having so done, he returneth to his Master to *Bethany* again. And the next day which was the Passeover day, *Christ* sendeth *Peter* and *John* from thence to prepare the Passeover for him, and when he saw time, he calls, *Arise, let us go hence*, and so he setteth for *Jerusalem* with the rest of the Disciples and *Judas* in the company.

SECTION LXXXIII.

MATTH. Chap. XXVI. *from* Ver. 17. *to* Ver. 30. MARK Chap. XIV. *from* Ver. 12. *to* Ver. 26. LUKE Chap. XXII. *from* Ver. 7. *to* Ver. 24.

CHRIST *eateth the Passeover: ordaineth the Lords Supper*, &c.

PETER and *John* who were sent to prepare the Passeover, had this work to do. They were to get a room fitting; to that their Master directs them by a sign. They were to get a Lamb, and to bring him into the Temple, and there to have him killed and his blood sprinkled, under the name of a Paschall for thirteen persons. For no Lamb could be eaten for a Paschall, whose blood was not first sprinkled at the Altar, and that לשם פסח in the name of a Paschall, and למנויו by count for such a number of persons as had agreed to be at the eating of him. *Talm. in Pesachin.* per. 5. [as Christ died but for a certain number.] Which shews [had not the Evangelists done it otherwise] that *Christ* ate his Passeover on the same day that the Jews did theirs [which some, upon misunderstanding of *Joh.* 18. 28. have denied] nay that it was not possible otherwise, for how impossible was it to get the Priests to kill a Paschall for any, upon a wrong day?

Having got the Lamb thus slain at the Temple, they were to bring him home to the house where he was to be eaten, to get him roasted, and to get bread and wine ready, and what other provision was usuall and requisite for that meal.

At Even *Jesus* cometh and sitteth down *with the twelve*: and as he ate, he gave intimation of the Traitour, who was now at the table and eating with him. Which might seem to make this story the same with that in *Joh.* 13. 21, 22. and so might argue, that this and that were but one and the same Supper. But herein is an apparent difference in the stories. 1. At the Supper in *Joh.* 13. *Christ* giveth only a private signification of the Traitour by a token given secretly to *John*, but here he points him out openly. 2. There he

he gives him a ſop, here he only ſpeaks of dipping with him in the diſh. Only there is ſome diverſity in the Evangeliſts, in relating this ſtory: *Matthew* and *Mark* have laid this taxation and diſcovery of the Traytour before the adminiſtration of the Lords Supper, but *Luke* after.

And there is the like variety in their relating the time of theſe words of *Chriſt, I will no more drink of the fruit of the vine,* &c. for *Luke* hath brought them in as ſpoken before the Sacrament, but the other two after. In both which, firſt the main intent of the relation is to be looked after, and then may we better ſtate the time. The intent in the former, is to ſhew *Judas* at the Table, and at the Table all the time both of the Paſchall and the Lords Supper, thoſe ſymboles of love and communion, yet he ſuch a wretch as to communicate in both, and yet a Traitour. The two, *Matthew* and *Mark* would ſhew that he was at the Table, and ſo the mention of that they bring in upon *Chriſts* firſt ſitting down and beginning to eat: And *Luke* makes the ſtory full, and ſhews that he was at the Table all the time, both at Paſſeover and Sacrament, and the words of *Chriſt* upon the delivering of the Cup, *But behold the hand of him that betrays me,* &c. cannot poſſibly be mitigated from ſuch a conſtruction. As to the later, the meaning of *Chriſt* in the words, *I will no more drink of the fruit of the vine,* &c. is, that the Kingdom of God was now ſo near, that this was the laſt meat and drink, or the laſt meal that he was to have, before that came. By *the Kingdom of God,* meaning his reſurrection and forward, when God by him had conquered death, *Satan* and hell. And whereas he ſaith, *Till I drink it new with you in the Kingdom of God,* he did ſo, eating and drinking with them after his reſurrection. This therefore being the aim of his ſpeech, it was ſeaſonable to ſay ſo, any time of the meal, *This is the laſt meal I muſt eat with you till I be riſen again from the dead.* And hereupon the Evangeliſts have left the time of his uttering of it at that indifferency, that they have done. And indeed theſe two paſſages had ſuch reference one to another, that the one might bring on the other, and both of them might very well be ſpoken by *Chriſt* twice: The obſerving of the direct order of *Chriſts* actions at this meal, which the Evangeliſts have related, will help to clear this matter.

When he was ſet down with them, he firſt ſaith, *I have deſired to eat this Paſſeover with you before I ſuffer,* for this is the laſt I muſt eat with you before the Kingdom of God be come. And thereupon he taketh the firſt cup of wine that was to be drunk at that meal, and drinks of it and gives it them, and bids, *Divide it among your ſelves, for I ſhall not drink of the fruit of the vine,* &c. meaning, this is the laſt time I ſhall eat and drink with you, *&c.* And this ſpeech properly brought in the other, *One of you ſhall betray me:* as paraphraſed, ſpeaking thus, I ſhall no more eat with you, for there is one now at the table with me, hath compaſſed my death. Hereupon they queſtion who it ſhould be, *&c.* After this paſſage they eat the Paſchall Lamb after its rite, and after it, he ordaineth the Lords Supper: Bread to be *his Body* henceforward, in the ſame ſenſe that the *Paſchall Lamb had been his Body* hitherto, and *the Cup to be the New Teſtament in his Blood* now under the Goſpel, as *the blood of Bullocks had been the Old Teſtament in his Blood,* Exod. 24. And after the adminiſtring of the Cup, he tels them again, that that was the laſt that he muſt drink, for the hand of him that betrayed him was at the Table.

SECTION LXXXIV.

LUKE Chap. XXII. *from* Ver. 24. *to* Ver. 39.

A conteſt among the Diſciples about priority.

LUKE himſelf is a clear warrant for the order. And withall, the joynt conſideration of the ſtory before will help to confirm it. The queſtion among themſelves about the traitour, helpeth to draw on this other queſtion about priority: An unſeaſonable and a very unreaſonable quarrell: To which their Maſter giveth cloſely this twofold anſwer, beſides propoſing his own example of humility. 1. That let not them ſtand upon priority, for he would equally honour them in his Kingdom, *&c.* 2. That this was not a time to ſtand upon ſuch buſineſſe as ſeeking to be preferred one before another, for this was a time of ſifting, and a time when all the care they could take for their ſafety ſhould be little enough: therefore they had now ſomething elſe to do then to look after precedency.

SECTI-

SECTION LXXXV.

JOHN Chap. XV,XVI,XVII.

CHRISTS laſt words to his Diſciples and a Prayer for them.

JOHN in *Chap.*18.1. informs us that when *Jeſus* had ſpoken the words contained in theſe Chapters, he went over the brook *Kidron:* by which it appeareth that they were ſpoken at his laſt Supper inſtantly before he roſe and went to the garden where he was apprehended. At their Paſſeover Suppers they uſed large diſcourſes ſeaſonable and agreeable to the occaſion: and eſpecially in commemorating what God had done for that people. Whatſoever *Chriſt* had ſpoken upon that ſubject, is not recorded, but this which was more needfull for the Diſciples preſent condition, were agreeable to the great occaſion now at hand, and moſt beneficiall for the Church in time to come.

SECTION LXXXVI.

MAT. Ch.XXVI. *from* V.30.*to the end,&* Ch.XXVII.*all.*	MAR. Ch.XIV. *from* Ver.26. *to the end,* & Ch.XV.*all.*	LUKE Ch.XXII.*from* V. 39. *to the end,* &Ch.XXIII.*all.*	JOHN Ch.XVIII. & Ch.XIX. *all the Chapters.*

CHRISTS Apprehenſion, Arraignment, Death and Buriall.

THere is no difficulty in the connexion of the beginning of this Section to the preceding, but only this, that the reſt of the Evangeliſts make mention of *Chriſts* ſinging of *an hymn,* as the laſt thing he did, before his ſetting out for the mount of *Olives*; but *John* maketh his ſpeech and prayer to be laſt, and ſpeaketh not of his ſinging of a hymn at all. Which indeed is neither contrariety nor diverſity of ſtory, but only variety of relation for the holding out of the ſtory more compleat. The three former Evangeliſts have recorded how *Chriſt* did celebrate the Paſſeover and ordain the Sacrament at the end of it, and therefore they properly ſpeak of his ſinging an hymn, for that was ever an unſeparable piece of ſervice at the Paſſeover Supper, and conſtantly uſed at the concluſion of that meal: But *John* had made no mention of the Paſſeover Supper or Sacrament at all, and therefore it was not only not needfull, but alſo not proper, that he ſhould mention the ſinging of any hymn at all: But he relateth the laſt ſpeech and prayer of *Chriſt,* which the other had omitted. And whether this ſpeech recorded by him, or the hymn mentioned by them, were laſt done by *Chriſt,* is not much materiall to the order of the ſtory. I ſuppoſe the ſpeech was later. The hymn that they ſung was *Pſal.*115. & 116. & 117. & 118. which was the later part of *the great Hallel* as they called it, which was conſtantly ſung at the Paſſeover and their other great Solemnities, and with this later part was this Solemnity concluded.

His Prayer in the Garden.

CHRIST riſing from Supper, goeth forth of the City over the brook *Kidron* to the mount of *Olives.* [Compare *Davids* caſe and journey, 2 *Sam.*15.23.] *Judas* when they roſe from the table, ſlips away into the City, and there hath his cut-throats laid ready by the chief Prieſts, for the curſed deſign that they had compacted about. As *Chriſt* goeth along he telleth the eleven that were with him, of their trouble that night by his apprehenſion, and their ſcattering from him: but he would be in *Galilee* before them, and there they ſhould meet again. And ſo he directeth them which way to betake themſelves after the Feaſt, and what to do when their Maſter ſhould be taken from them by death. He foretelleth *Peter* again of his deniall of him that night: which *Peter* now armed with a ſword cannot hear of, but promiſeth great matters.

He cometh to *Gethſemany, A place of Oyl preſſes,* at the foot of *Olivet,* into a Garden. The *Talmudiſts* ſpeak of the Gardens here, and tell how the Gardiners uſed to fatten their grounds with the ſcouring of the ſink that carried the blood and filth of the Temple Court into that valley. Leaving eight Diſciples behinde, he taketh *Peter* and *James* and *John* with him, and imparteth to them the fears and ſorrows that now ſeized upon him, and leaving them alſo about a ſtones caſt behinde, charging them to watch and pray: He prayes thrice for the removall of this Cup if poſſible, *&c.* and in an Agony he ſweats

drops like blood. [Remember *Adams* fall in a Garden, and the firſt doom, *In the ſweat of thy brows*, &c.] Now was *the power of darkneſſe*, Luke 22.23. all the power of hell being let looſe againſt *Chriſt*, as it never was againſt perſon upon earth before or ſince, and that from the pitching of this field of old, *Gen.*3.15. *Thou ſhalt bruiſe his heel.* So that it was not ſo much for any pangs of hell that *Chriſt* felt within him, as for the aſſaults of hell, that he ſaw inlarged againſt him, that he was ſo full of ſorrow and anguiſh. His deſiring the removall of the Cup was *purae humanitatis*, but his ſubmitting to the will of God *purae ſanctitatis*: As when a gangrened member is to be cut off, *pura natura* reluctſ againſt it, but right reaſon yields to it. He prayed thrice, and after every time came to his three Diſciples, and ſtill found them ſleeping.

His Apprehenſion.

He had ſcarce awakened them at the third time, when the Traytour and his Aſſaſines are upon him to apprehend him. At their firſt approach *Judas* according to the ſign given, that his fellow-villains might know *Jeſus* from the reſt, ſteppeth to him and kiſſeth him. And thereupon the reſt draw up near him. *Jeſus* ſteppeth forward to meet them, and asketh, *Whom ſeek ye?* They ſay, *Jeſus of Nazareth*: he ſaith *I am he*: and thereupon they went backward and fell to the ground: And his thus confounding them with a word, ſhewed, that none could take his life from him, unleſs he laid it down of himſelf. While they lie on the ground, and he hath them thus under him, he indents for the diſmiſſion of his Diſciples, and having agreed for their ſafety and diſcharge, he yields himſelf. So up they got, and lay hold upon him: and *Peter* to ſhew ſome of his promiſed ſtoutneſs cuts off *Malchus* ear, but *Chriſt* heals the wound. With this wretched crue that apprehended him, there were ſome of their Maſters that ſet them on, *Luke* 22.52. To all together he telleth, that it was plain it was now their *hour and the power of darkneſſe*, for that they had him ſo oft among them in the Temple, that they were never able to lay hands on him till now: Upon theſe words the Diſciples think it time to ſhift for themſelves: And one flees away naked.

His appearance before Annas.

Beſides the ill account that theſe men could give of this nights Paſſeover [no ſooner eaten, but their hands in blood] and beſides the horrid offence they committed againſt the Lord and againſt his *Chriſt* in this fact that they were upon, they doubly tranſgreſſed againſt their own Canons: namely in arraigning and condemning a perſon upon a holiday, for ſuch a day was now come in: and arraigning and judging a perſon by night, both which are directly forbidden by their Law. *Tal. in ſom tobh per.*5. *halac*2.

They firſt bring Chriſt to *Annas*, And why? For he was neither chief Magiſtrate, but *Gamaliel*; nor he Highprieſt, but *Caiaphas*: He was indeed *Sagan*, and father in Law to *Caiaphas*, but by neither of theſe relations had he Judiciall power as a ſingle man. But as the chief Prieſts had a ſpeciall hand in this buſineſſe, and *Annas* was chief among them by his place and relation to *Caiaphas*, and ſo had had no doubt a ſingular ſtroke in contriving this buſineſſe that was now tranſacting: ſo upon his apprehenſion he is firſt brought thither, to ſhew that they had the man ſure whom he ſo much deſired to be ſecured, and to take his grave advice what further to do with him. He was brought bound to him, and ſo bound he ſends him to *Caiaphas*.

His Arraignment before the Sanhedrin.

At *Caiaphas* his houſe was the *Sanhedrin* now aſſembled: Whether we take this for his lodgings in the Temple, or his houſe in the City it is not much materiall. *Peter* follows thither, and by another Diſciple that was acquainted there, he is helped into the Hall, and ſits with the ſervants by the fire. The chief Prieſts and Elders were buſie to finde out witneſſes that might accuſe him, and though many *falſe witneſſes* [זוממים in *Talmudich* language] come in, yet all will not do: for it was not poſſible to touch him of any offence. He all this while ſtanding ſilent [*Iſa.*53.7.] *Caiaphas* adjures him to tell whether he were the *Chriſt* or no, he confeſſeth it, and withall tels them that the time ſhould come that they ſhould finde the truth of this by experience, when he ſhould ſhew his power and vengeance in his judgement againſt them, and their City, *coming in clouds*, &c. This confeſſion and words they account blaſphemy: and that they might have the ſurer impreſſion of ſo conſtruing them, *Caiaphas rents his garments*, and by that action would,

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as it were, force them to agree with him that it was so, when his garments had paid so dear, for the confirming of it. Their custom and reason of renting their cloathes upon the hearing of blasphemy, is handled in *Jerus. in Sanhedr. fol.* 25. *col.* 1. & 2. and in *Maym. in Avodah Zarah. per.* 2. where those two Canons being observed, *Every one that hears Gods name blasphemed, is bound to rent his garments:* And *The Judges hearing blasphemy must stand up upon their feet, and must rent their cloathes and may not sew them up again.* It will cause us to observe something in it, that the Highpriest only rent his clothes, and not the rest of the Bench with him. Which though they did not, yet they vote with him, that it was blasphemy, and therefore he was guilty of death: which had it been executed, must have been by stoning. *Sanhedr. per.* 7. *halac.* 4. And now they begin to spit on him, to buffet him and abuse him.

Peters deniall.

Here *Peter* first denies him: for being challenged as he sate by the fire, by the damsell porter, for one of his company, he denies it, and shrinks away into the porch, and then the first Cock crew. *Luke* saith that the maid came to him as *he sate by the fire: Matthew* and *Mark*, that he was now *beneath in the Palace*, and *without in the Palace*, meaning, beneath or without from that place or room where the Bench sate. Betwixt this first deniall and the second, there was but a little while, *Luke* 22.55. In the space between, the Highpriest is questioning *Jesus* of his Disciples and Doctrine, and because he answers, *Ask them that have heard me*, &c. an officious Officer smites him, as if he had not answered with reverence enough. *Peter* this while was in the porch, where he was when the Cock crew after his first deniall: and there another maid sees him and brings him to the company that stood by the fire, and challenges him for one of his Disciples, and now he denies with an oath. And about an hour after, *Luke* 22.59. [which space of time the Bench took up in examining *Christ* about his Disciples and Doctrine] a kinsman of *Malchus* challengeth him, and tels the company he saw him with *Jesus* in the Garden, and he pleading the contrary, is discovered to all the company to be a Galilean by his Dialect, but he denies with execrations: and presently the second Cock crew: And Jesus looking back upon him, he remembers what he had done and goes out and weeps bitterly. And so presently after the second Cock the Bench riseth and leaveth *Jesus* in the hands of their Officers, by whom he is taunted, stricken and shamefully used.

His being delivered up to the Roman power.

In the morning the *Sanhedrin* met formally in their own Council chamber, and again question *Jesus* [brought there before them, and they resolved to put him to death] Whether he were the *Messias* or no? he giveth the same answer as before, that though they would not beleeve him if he told them he was, which was the truth, yet the time was coming when they should finde it true: They question him again, *Art thou the Son of God?* which he not denying, they judge him a blasphemer again and deserving to die, and so deliver him up to the secular power. It is observable in both these questionings of him upon this point, both in the night, and now in the morning, how convertible terms *the Son of God*, and *the Son of man* are made. In the night they question him, *Art thou the Son of God?* He answers, *Ye shall see the Son of man*, &c. *Mat.* 26.63,64. And now in the morning again he saith, *Ye shall see the Son of man sitting on the right hand of power:* and they reply, *Art thou then the Son of God?* Luke 22.69,70.

Judas his Recantation and Ruine.

Judas unquiet in minde for what he had done in betraying, attends the trials, and waits the issue: and when he now saw that he was condemned by the Bench to be delivered up to the Heathen power, he steps in, and offers his money again, and confesseth he had betrayed innocent blood, and this probably as *Christ* stood by. Having received a surly answer again from them, he flings down his money in the Temple where they sat [*Gazith* or *Hhavuth*, it is not seasonable to question here] and departing, is snatched by the devil who was bodily in him, into the air, and there strangled, and flung down headlong to the earth, and all his bowels burst out. With the thirty pieces of silver, his wages of iniquity, the Priests consult to buy the Potters field. And here a quotation of *Matthew* hath troubled Expositors so farre, that divers have denied the purity of the Text. His words are these, *Then was fulfilled that which was spoken by Jeremy the Prophet, And they*

took the thirty pieces of silver, &c. *Matth.*27.9. Whereas those words are not to be found in *Jeremy* at all, but in *Zechary* they are found, *Zech.*11.13.

Now *Matthew* speaks according to an ordinary manner of speaking used among the Jews, and by them would easily and without cavil be understood, though he cited a text of *Zechary* under the name of *Jeremy*: For the illustration of which matter we must first produce a record of their own. The *Babylon Talmud in Bava Bathra, fol.*14. *facie* 2. is discoursing concerning the order in which the Books of the old Testament were ordered and ranked of old. And first they shew that there was this generall division of it, into אוריתא נביאים כתובים *The Law, the Prophets, and the Hagiographa.* By the last, meaning The *Psalmes, Proverbs, Ecclesiastes, Canticles, Job, Ruth, Esther*, &c. Then do they tell, that the Books were particularly thus ranked: The five Books of *Moses, Joshua, Judges, Samuel, Kings*: and then the Prophets, among whom *Jeremy* was set first, and then *Ezekiel*, and after him *Esay*, and then the twelve. But they object, was not *Esay* long before *Jeremy* and *Ezekiel* in time? Why should he then be set after them in order? And they give this answer, *The last Book of Kings ends with destruction, and Jeremy is all destruction. Ezekiel begins with destruction and ends with comfort, and Esay is all comfort.* סמכינן חורבנא לחורבנא ונחמתא לנחמתא *Therefore they joyned destruction and destruction together, and comfort and comfort together.* And thus in their Bibles of old, *Jeremy* came next after the Book of *Kings*, and stood first in the volume of the Prophets. So that *Matthews* alleadging of a Text of *Zechary*, under the name of *Jeremy*, doth but alleadge a Text out of the volume of the Prophets, under his name that stood first in that volume: And such a manner of speech is that of *Christ*, Luke 24.44. *All things must be fulfilled which are written of me in the Law, and the Prophets and the Psalmes*: in which he follows the generall division that we have mentioned, only he calleth the whole third part, or *Hagiographa*, by the title *the Psalmes*, because the Book of *Psalmes* stood first of all the Books of that part. In that saying *Matth.*16.14. *Others say Jeremy, or one of the Prophets*, there is the same reason why *Jeremy* alone is named by name, *viz.* because his name stood first in the volume of the Prophets; and so came first in their way when they were speaking of *the Prophets*.

CHRIST'S *Arraignment before Pilate.*

The chief Priests and Elders bring *Jesus* to *Pilate*, but would not go into his house [the house of a Heathen] *lest they should be defiled, but that they might eat the Passeover*, *Joh.*18.28. Why? They had eaten the Passeover over night, at the same time that Jesus ate his [and well they had spent the night after it.] But this day that was now come in, was ראייה וחגיגה *their day of presenting themselves in the Temple, and offering their sacrifices and peace offerings*, of which they were to keep a solemn feasting, and this *John* cals *the Passeover*: In which sense *Passeover bullocks* are spoken of, *Deut.*16.2. 2 *Chron.*30. 24. & 35.8,9. *The School of Shammai saith, their appearing was with two pieces of silver, and their chagigah with a Meah of silver. But the School of Hillel saith, their appearing was with a Meah of silver, and their chagigah with two pieces of silver. Their burnt offerings at this solemnity were taken from among common cattell, but their peace offerings from their tithes. He that keepeth not the chagigah on the first day of the feast, must keep it all the feast*, &c. Chagigah per.1.

Pilate conceives him brought to him as a common malefactor, and therefore he bids them take him back and Judge him by their own Bench and Law: and in these words he meant really and according as the truth was, that it was in their power to judge and execute him, and needed not to trouble him with him. And when they answer, *We may not put any man to death*, Joh.18.31. They speak truly also, and as the thing was, indeed, but the words of *Pilate* and theirs were not *ad idem*: ותני קרוב למ שנחרב עיר שלישי ורבי הגירה גישרו דיני נפשות *It is a tradition that fourty years before the Temple was destroied capital Judgements were taken away from them.* Jerus. in Sanhedr. fol.18 col.1. But how? Not by the *Romans*, for they permitted them the use of their Religion, Laws, Magistracy, capitall and penall executions and judgements in almost all cases, as freely as ever they had: and that both in their *Sanhedrins* within the Land, and in their Synagogues without, as far as the power of the Synagogues could reach at any time: as might be proved abundantly, if it were to be insisted on here.

The words then of these men to *Pilate* are true indeed, *That they could put no man to death*, but this was not, as if the *Romans* had deprived the *Sanhedrin* of its power, but

becauſe theeves, murderers and malefactors of their own Nation were grown ſo numerous, ſtrong and heady, that they had overpowred the *Sanhedrins* power, that it could not, it durſt not execute capitall penalties upon offenders as it ſhould have done. And this their own Writings witneſſe. Juchaſin fol. 21. *The Sanhedrin ſhifted fourty years before the deſtruction of the Temple, namely from that time that the Temple doors opened of their own accord, and Rabban Jochanan ben Zaccai rebuked them and ſaid, O Temple, Temple, Zechary of old propheciedof thee ſaying, Open thy doors O Lebanon that the fire may enter,* &c. *And alſo becauſe that murderers increaſed, and they were unwilling to judge Capitall matters, they ſhifted from place to place, even to Jabneh,* &c. which alſo is aſſerted in *Shabb. fol.* 51. *Avodah Zarah. fol.* 8.

When they perceive that *Pilate* no more received the impreſſion of their accuſation of him as a malefactor like others, they then accuſe him of Treaſon, as forbidding to pay Tribute to *Ceſar*, and as ſaying that he himſelf was a King: and this they thought would do the buſineſſe. *Pilate* hereupon takes him in into his Judgement Hall [for hitherto the Jews conference and his had been at his gate] and queſtions him upon this point, and *Jeſus* plainly confeſſeth that he was a King, but his Kingdom not of this world [and therefore he needed not from him to fear any prejudice to the *Romane* power] and ſo well ſatisfies *Pilate*, that he brings him out to the gate again, where the Jews ſtood, and profeſſeth that he found no fault in him at all. Then the Jews lay in freſh accuſations againſt him, to which he anſwereth not a word.

Brought before Herod.

Pilate by a word that dropt from them, underſtanding that he was of *Galilee*, *Herods* Juriſdiction, ſent him to *Herod*, who was now at *Jeruſalem*: partly becauſe he would be content to have ſhut his hands of him, and partly becauſe he would court *Herod*, towards the reconciling of old heart-burnings between them. And now *Jeſus* ſees the monſter that had murthered his forerunner. *Herod* was glad to ſee him, and had deſired it a long time, and now hoped to have got ſome miracles from him, but he got not ſo much as one word: though he queſtioned him much, and the Jews who had followed him thither did vehemently accuſe him. The old Fox had ſought and threatned his death before, *Luke* 13.31,32. and yet now hath him in his hands, and lets him go [only abuſed and mocked and gorgeouſly arraied] and ſo ſends him back to *Pilate*, that ſo he might court him again, more then for any content he had that he ſhould eſcape his hands. *See Acts* 4.27.

Before Pilate again.

Pilate at his gate again talks with the Jews, and motions the releaſe of the Priſoner, and whether him or *Barabbas*: and leaves it to their thoughts and goeth to his Judgement ſeat again. By this time is his Lady ſtirring, and underſtanding what buſineſs was in hand, ſhe ſends to him about her dream. He goes to the gate again, inquires what is their vote about the Priſoners releaſe: they are all for *Barabbas*. He puts it to the vote again, and they are the ſame ſtill: he urgeth a third time, and pleadeth the innocency of *Jeſus*, but they ſtill urge for his crucifying. Then cals he for water, and waſheth his hands, but inſtantly imbrues them in his blood.

By this time it was *the third hour of the day*, or about nine a clock, the time of the beginning of the morning Sacrifice. Hence *Mark* begins to count, *Mark* 15.25. namely, from the time that *Pilate* delivered him up. He is whipped by *Pilate*, led into the *Prætorium* by the ſouldiers, Crowned with thorns [remember the earths firſt curſe, *Gen.* 3.18.] arraied in ſcarlet, and a reed put into his hand for a Scepter. and in this garb *Pilate* brings him forth to the gate to them again, and publiſheth again that he found no fault in him. They urge that he ought to die becauſe he ſaid he was *the Sonne of God*. This ſtartles *Pilate*, and in he takes him again and re-examines him, but he would give him no anſwer, but only, *Thou couldeſt have no power over me, unleſſe it were given thee from above,* &c. Hereupon he goes out to the gate again, and urgeth for his releaſe more then ever. They anſwer, *Then he is no friend of Ceſar*, and this knocks the buſineſſe dead. In therefore he goes again and brings out *Jeſus* and ſits down upon another Tribunal in publick, and *Jeſus* ſtanding before him in his ſcarlet Robes and thorny Crown, he tels the Jews, *Here is your King: Our King?* ſay they, *Away with him, crucifie him.* What? ſaith he, *Shall I crucifie your King?* They anſwer, *We have no King but Ceſar.* Compare *Zech.* 11.6.

11.6. where their destruction is threatned to be by their King *Cesar:* as it was by *Vespasian.*

Then he delivers him up to be crucified: and *it was the Preparation of the Passeover, and about the sixth hour,* Joh.19.14. *John* seemeth the rather to have added this circumstance, not only to state the time [which indeed was of weighty concernment] but also to brand these Jews impiety, and neglect of their Religion for the satisfying of their malice. This day was a very high day, of their appearance in Temple and their *Chagigah* [as we touched before] and in the morning they durst not go into *Pilates* Palace for fear of defiling, and lest they should be prevented of these great devotions, and yet the day is thus farre spent, and nothing done but only they have purchased the shedding of so innocent blood.

But *John* in this passage laies two visible scruples before us: *Quest.*1. How is it possible to reconcile him and *Mark* together, when *Mark* saith, *It was the third hour and they crucified him,* Mark 15.25. whereas he tels us, *It was the sixth hour when Pilate delivered him up? Answ.*1. If we cast up in our thoughts how many things were done this day before his nailing to his Crosse, it cannot be imaginable that they were all done before the *third hour* of the day. The *Sanhedrin* meet, sit in Counsell, examine the Prisoner and vote him guilty; Bring him to *Pilates* Palace, there have manifold canvasses with *Pilate pro* and *contra* about him; Bring him to *Herod,* where he is questioned about many things: his garments changed and gorgeous Robes put upon him, and sent back to *Pilate* again. Then a fresh canvasse about him or *Barabbas* to be released, and *Pilate* puts them to a three-times deliberation upon it. Then overcome with their importunity, washeth his hands, scourgeth him, and delivers him up to them to be abused. The souldiers lead him into the Hall, make a Crown of thorns, divest and vest him anew, and make sport with him at pleasure. *Pilate* again brings him forth, and anew seeks and labours his release: brings him in again and enters a new serious examination of him, hearing mention of his being *the Son of God:* Goes out again and labours all he can for his deliverance, but being taxed that then he could not be *Cesars* friend, he goes to the Bench and formally passeth sentence upon him, writes the title of his Crosse, the Jews in the mean while abusing him. Then i. he lead forth out of the City bearing his Crosse, and brought to the place of execution, which was a good way off, stript, hath wine mingled with myrrhe given him to drink, which he refuseth, is nailed to the Crosse, his garments parted, and then *Mark* brings this in, *And it was the third hour, and they crucified him.* Now this great multitude of various passages can hardly be conceived possible to have been gone through by the third hour of the day or nine of the clock in the morning, no not though the Jews had bent themselves to dispatch before that time, which was farre from their thoughts. 2. *Mark* therefore in that calculation of the time, takes his date from the first time that *Pilate* gave him up to their abusings; and his phrase may be taken of so comprehensive an intimation, as to speak both the time of his first giving up, *at the third hour* of the day, and the time of his nailing to his Crosse, *the third hour* from that. And much after the same manner of account that our Saviours six hours sufferings, from *Pilates* first giving him up, to his dying, are reckoned: So the 430 years of sojourning of the children of *Israel* in *Egypt,* Exod.12. are computed, namely, the one half before they came into *Egypt,* and the other half after. *Quest.*2. But it may fully move a second *quere,* How *Christ* could be on his Crosse and darkness begun from the sixth hour, as the other Evangelists record it, when *John* saith that it was but *about the sixth hour* when *Pilate* delivered him up? Which words of *John* as they raise the scruple, so they may give the answer: For it might very properly be said, and that according to the usuall speech of the Nation, that it was *about the sixth hour,* when the sixth hour was but now beginning, and by the time that it was compleated all that might be dispatched, that passed betwixt his sentencing and his being raised upon the Crosse,

Crucified.

Sentence of death was passed upon him as he stood in his scarlet Robes and thorny Crown: and when the Jews have now their desire, they mock him, suddenly strip him, & put on his own clothes. Then taking him away to the place of execution, they lay his Crosse upon him [such engines of death doubtless lay alwaies ready about the Judgement Hall] and so as *Isaac* in the figure, he first bare the wood, that afterward must bear him, *Gen.* 22.6,9. The place of execution was without the City, חוץ לחומות as the Talmudists

mudists do determine in *Talm. Bab. Sanhedr. fol.* 42. 2. [See how the Apostle applies this to his suffering for the *Gentiles*, Heb. 13.12.]

By the time he was come out of the City gates, they observe that he is overburdened with his Crosse, and thereupon they force *Simon a Cyrenian* [some noted Disciple belike] to bear the end of it after him.

They come to the place of execution commonly called *Golgotha* [not the place of graves, but] *the place of scnls:* where though there were indeed some buriall of the executed, yet was it in such a manner that the place deserved this name rather then the other: *For they buried not an executed person in the grave of his fathers, but there were two places of buriall for such: one for them that were slain with the sword and strangled, and the other for them that were burnt and stoned: and when the flesh was wasted, the bones were gathered and buried in the graves of their fathers:* Talm. ubi supr. fol. 46. 1. The proper writing and pronunciation of the word had been *Golgolta*, but use had now brought it to be uttered *Golgotha*, which very pronunciation the *Samaritan* Version useth in *Num.* 1.

They first strip him, and then offer him intoxicating wine, which when he tasted he refused to drink, היוצא ליהרג משקין אותו קורט של לבונה בכוס של יין כדי שתטרף דעתו *When any person was brought forth to be put to death, they gave him to drink some frankincense in a cup of wine, that it might stupifie him: as it is said, Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. And there is a tradition, that the Gentlewomen of Jerusalem afforded this of their good will,* &c: *Tal. Bab. ibid. fol.* 43. 1. And let it not be impertinent to adde that which immediatly follows in the same page: *A crier went before him that was to be executed, which proclaimed, N. the son of N. is going to execution because he hath committed such a fact, and N. and N. are witnesses against him, if there be any that can clear him, let them speak.* And instantly after: *There is a tradition that they hanged Jesus on the eve of the Passover, and a Crier went before him fourty daies, Such a one goes to be put to death, because he hath bewitched, deceived, and perverted Israel: if any one can say any thing for his clearing, let him come and speak: but they found no clearing of him, therefore they hanged him upon the eve of the Passover,* &c.

He is nailed to his Crosse hands and feet, and so the Jews themselves confesse *Abel* [his figure] to have been wounded by *Cain*, Tanch. fol. 3. col. 4. and *Isaac* to have been bound on the Altar: *Idem fol.* 12. *col.* 2. And with him are crucified two malefactors, [compare *Joseph* betwixt two offendors, *Gen.* 40.] ἀνσχ, in *Josephus* his construction, will help us to understand the sense of the word here. Four souldiers part his garments and cast lots for his coat and sit down to watch him.

Over his head was his cause written, in the expression of which the variety of the Evangelists shews their stile, and how where one speaks short another inlargeth, and what need of taking all together to make up the full story. *Mark* hath it, *The King of the Jews. Luke, This is the King of the Jews. Matthew, This is Jesus the King of the Jews. John, Jesus of Nazareth the King of the Jews:* Where the main thing regarded is, that he was condemned for taking on him to be *King of the Jews* as they pretended, which was also pretended to be Treason against *Cesar:* and to this point all the Evangelists speak alike, and their variety is only in wording this for the readers understanding: and he that spake shortest spake enough to expresse the matter of his accusation: and the rest that speak larger are but a comment upon the same thing. The three tongues in which this was written, *Hebrew, Greek and Latine*, are thus spoken of in Midras Tillin fol. 25. col. 4. *R. Jochanan saith, There are three tongues. The Latine tongue for warre, The Greek tongue for speech, and the Hebrew for prayer.*

All sorts of people had followed him to the execution: Some openly wept for him and bewailed him, which was not a thing usuall in such cases. In the Talmudick Tract last cited *fol.* 46. 2. there is this strange doctrine, לא היו מיחאבלין אכל אוננין שאין אנינות אלא בלב *They bewailed not him that went to be executed, but only mourned inwardly for him.* And what think you was the reason? The Glosse tels you thus, *They bewailed him not, because his disgrace might be his expiation:* meaning, that whereas they accounted, that the more shame and punishment a condemned person suffered, the more these tended to his expiation, they therefore would not openly bewail him, for that would have been some honour to him, and so would have abated of his expiation; but none lamenting for him, it was the greater disgrace, and the greater the disgrace the better was his sinne [as they thought] expiated, and atoned for. This strange custom and opinion, doth set forth this

this publick bewailing of *Christ* the more remarkably.

Others, when he was now raised upon his Crosse reviled him, among whom were the chief Priests, Scribes, and Elders: who had so little to do, or rather their malice so much as to attend the execution. They were at first in some hesitancy whether he would not deliver himself by miracle: but when they saw he did not, then they triumph and insult at no measure. Nay, the theeves that were crucified with him spared him not, for so *Matthew* and *Mark* tell us, but at last one of them becomes a convert and receives assurance of being that day with him in Paradise. [בגן עדן a phrase very usuall with them.] Compare the case of *Josephs* fellow prisoners, *Gen.*40. the one desiring him to remember him and escaping, and the other not.

It may be, the darknesse now begun, in an extraordinary and dreadfull manner, was some means of working upon this thief for his conviction that *Jesus* was the *Messias*: For instantly upon his raising upon his Crosse, it was now *the sixth hour* or high Noon compleat; and the darknesse began, and continued till three a clock afternoon: the very space of time of the day that *Adam* lay in darknesse without the promise, from the time of his Fall till God came and revealed *Christ* to him.

By the Crosse stood the mother of *Jesus* now a widow, and as it seemeth, destitute of maintenance, therefore he commendeth her to the care and charge of his beloved Disciple *John.* אלמנה ניזונית מנכסי יורשין *A Widow was to be maintained out of the estate of her husbands heirs untill she received her dowry.* Maym. in אישות per. 18. But the poverty of *Joseph* and *Mary* afforded neither heritage, nor dower, nor had they any children but *Jesus* who was now dying. If those that are called *the brethren of Jesus* were the sons of *Joseph* by another wife, as some have thought them, they had been fittest to have been charged with the maintenance of the widow.

About the ninth hour Jesus crieth out, *Eli, Eli lama sabachthani,* that is, *My God, my God, why hast thou left me?* Not *forsaken* him, as to the feeling of any spirituall desertion, but why *left* to such hands and to such cruel usage? Some said hereupon *he called Elias:* but was this said in mockery? or indeed did they think his words *Eli, Eli* meant *Elias?* Two things might make them really think so: the unusualnesse of the word *Eli* or *Elohi* in their Syriack tongue, the word *Mari* being it by which they commonly expressed the sense of that. And 2. the common opinion and legends that they had of *Elias* his coming to comfort and resolve men in distresse and perplexity, of which their *Talmuds* give not a few examples.

Complaining of thirst he had vinegar given him, which having tasted, and feeling the pangs of death come upon him, he saith, *It is finished,* and giving up a great cry, and committing his spirit to God, he dieth [at the time of the evening sacrifice.] At which instant there was an earthquake which rent the rocks: and the vail of the Temple was then also rent in the middle: The Priest that offered incense that evening sacrifice time, could bring an amazed testimony of this, when he came forth. The renting of the rocks light in such a place as where were the graves of many Saints hewen out, which now were opened [and shewed the conquest over the grave] and at another earthquake at which *Christs* grave was opened on the morning of his resurrection, the mouldred bodies of these graves revived, and after his rising they came out of the graves also and came into *the holy City.* Observe that *Matthew* cals *Jerusalem The holy City,* when it hath now murdered *Christ,* chap. 27. 53. How great a matter must it be that must unchurch a Nation?

The Centurion and the company present, at the sight of what strange things had occurred, return much affected and full of thoughts about what was done: As the evening grew on, the Jews desire and obtain that the legs of them might be broken so to hasten their end, that they might not hang on the Crosse all night. This dispatcheth the penitent thief [howsoever it did the other] as we may conclude from the words of *Christ* that told him of being that day in Paradise: But *Christ* being dead already they brake no bone of him, but one with a spear pierceth him, and out of his side cometh water and blood distinct and discernable the one from the other.

At Even *Joseph of Arimathea* [*Samuels* Town, 1 *Sam.*1.1.] a Priest or a Levite, one of the לשכת גזית Council-chamber of the Temple, begs the body of *Jesus,* which otherwise should have been buried in the common graves of malefactors, and intombs it in his own Tomb, *Nicodemus* joyning with him, and the women observing where he was laid, go and prepare spices for his further imbalming when the Sabbath was over: all

shewing

shewing their love to him, but in this very action shewing their little expecting his Resurrection.

SECTION LXXXVII.

MATTH. Chap. XXVIII.	MARK Chap. XVI.	LUKE Chap. XXIV.	JOHN Chap. XX.
from the beginning to Ver. 16.	*from the begin. to* Ver. 12.	*from the begin, to* Ver. 13.	*from the beg. to* Ver. 19.

CHRIST'S *Resurrection, his first appearing, viz. to Mary Magdalen.*

AS for the subsequence of this Section to the preceding, there can be no scruple, but it requires some heedfulnesse, to lay the story in it, in its proper currency, because of some seeming diversities in the four in their relating the story of it.

The Lord of life was under death about 36 hours: and so long was that day wherein the Sun stood still in the time of *Joshua*: as *Kimchi* saith, it is the acknowledgement of the Jews: on *Josh.* 10.

Christ himself calleth this space three daies and three nights, *Matth.* 12. 40. whereas it was but two nights and one whole day, and two small parts of two more. And yet herein he speaketh warrantably even by the known and allowed Dialect of the Nation. Both the *Talmuds* in the Treatise *Shabbah per.* 9. do dispute about the *three daies* that *Israel* separated from their wives before the giving of the Law, *Exod.* 19. 15. and among other things they have these passages: *R. Akibah made the day a* עונה *and the night a* עונה *And so did R. Ismael. But this is a tradition, R. Eliezer ben Azariah saith,* יום ולילה עונה ומקצת עונה ככולה *A day and a night make a* עונה, *and a part of a* עונה *is accounted as the whole.* Observe these last words to the purpose that we are upon: Three naturall daies by this rule were three עונות, and any part of any of these, was accounted as the whole of it.

The Evangelists seem to differ somewhat in the mention of the time of the womens coming to the sepulcher. *John* saith *Mary Magdalen* came *while it was yet dark*: Matthew, *when it began to dawn*: whereas *Mark* saith, *and the other women came thither at Sunrising*: All which together speak the story to the full to this tenour. That at the dawning, and while it was yet dark, the women as soon as they could see [at the least *Mary Magdalen*] set out to go to the Sepulchre: and that was at the very instant of *Christs* rising, when there was a great earthquake and an Angel came and rolled away the stone. *Mary Magdalen* came from *Bethany*, from her brother *Lazarus* his house [if she came from her own home] and the other women were at their severall lodgings, and to get them all together [for they were to go about this work all together] would spend some time: so that though *Mary* were so early stirring, yet before they were all got together to the Sepulchre it was Sunrising. These women little knew of the watch that was set over the grave, and the sealing of the stone [which was done on the morning of the Sabbath] for all their care is how to get the stone rolled away. When they come there, they finde that done already [and the watch was fled] and the Angel that had rolled it away sitting on it on the right hand of the entring in, and when they were entred in they saw another Angel, which both told them of his being risen. And thus *Matthew* and *Mark* that mention but one Angel, are to be reconciled to *Luke* who speaketh of two.

The women return and tell the Disciples what they had seen, *but their words seemed to them as idle tales*: yea *Mary* her self yet beleeved not that he was risen: It is worth studying upon the faith of the Disciples: it was a saving faith in *Christ*, and yet they beleeved not that he should die till he was dead, nor beleeved that he should rise again, no not when he was now risen.

Peter and *John* runne to the Sepulchre, and *Mary Magdalen* follows them: They see the body gone and the clothes lying there [and *John* proves the first that beleeves his resurrection] and they return home, but *Mary* staies there weeping still: And looking in, she sees two Angels, the one at the head and the other at the feet where the body had lain [like the two *Cherubins* at either end of the Ark:] And looking behinde her she seeth *Jesus*, and thought it had been the Gardiner, but presently knew him, and comes away to bring the Disciples word. Here *Matthew* speaks short: for he mentioneth but one journey of the women to the grave and back, and saith that as they came back *Jesus* met them. Whereas *Mary* had two journeys, and it was she alone that met

him, and that in her ſecond return. As ſhe returned now the watchmen are come into the City, and bribed to deny that he was riſen, and ſo the chief Prieſts and Elders give money to hire the Nation into unbelief.

SECTION LXXXVIII.

LUKE Chap. XXIV. *from* Ver. 13. *to* Ver. 36. MARK Chap. XVI. Ver. 12,13.

His ſecond appearing: viz. *to Peter and Alpheus going to Emmaus.*

THe ſame day in the afternoon two of them went to *Emmaus* a Town ſixty furlongs, or ſeven miles and a half from *Jeruſalem*. *Joſephus* placeth it at the very ſame diſtance *De Bello lib.7. cap.* 27. calling it there *Ammaus*, and relating how *Veſpaſian* after the deſtruction of *Jeruſalem*, gave it for the habitation of ſome of the *Roman* ſouldiery left there. But in *Antiq.lib.*17.*cap.*12. he cals it *Emmaus*, and relates how it was fired by *Varus*, &c. It lay in the way towards ſome part of *Galilee*, and it may be theſe two men were now returning home thither, and intended to lodge at *Emmaus* the firſt night: but now they ſtop their journey and return thence the ſame night to *Jeruſalem*. The two were *Peter*, and *Alpheus* the father of three Apoſtles, who alſo was called *Cleopas*. See *ver.*18, & 34. of this appearance to *Peter*, *Paul* ſpeaks, 1 *Cor.*15.5.

And that *Alpheus* and *Cleopas* were but one and the ſame perſon, may not only be conjectured from the nearneſſe of the ſound, and from their being written in Hebrew with the ſame letters, חלפי but it is made plain in *Joh.*19.25. Where ſhe is called *Mary the Wife of Cleopas*, who in the other Evangeliſts is clearly evidenced to be *Mary the Wife of Alpheus*, the mother of *James* and *Joſes*,&c. *Mat.*27.56. *Mar.*15.40.

SECTION LXXXIX.

LUKE Chap. XXIV. *from* Ver.36. *to* Ver.49. JOHN Chap. XX. *from* Ver.19. *to* Ver.26. MARK Chap. XVI. Ver. 14.

His third appearing: viz. *to the eleven.*

THe connexion is plain in *John* and *Luke*: for the former ſaith, *The ſame day at evening being the firſt day of the week*, &c. And the other, that as they were ſpeaking of his appearing to the two at *Emmaus*, he came in among them. *The firſt day of the week* is an ordinary Judaich phraſe אחד בשבת; and ſo they reckon the daies forward שני בשבת *The ſecond day of the week.* שלשי בשבת *The third day of the week*, &c. They that are now ſo very punctuall to have the daies ſo named and no otherwiſe, miſtake that for a phraſe purely Evangelicall, which indeed is a phraſe purely Judaicall.

As they ſat at Supper *Jeſus* cometh in among them: ſhews them his hands and ſide: eateth with them: openeth the Scriptures and their underſtandings: breatheth upon them, and ſaith, *Receive ye the holy Ghoſt*, &c. *Whoſoever ſinnes ye remit*, &c. This was to intereſt them in a power and priviledge peculiar and diſtinct from any they had received yet, and diſtinct from that they were to receive on Pentecoſt day, *viz.* this inveſted them in power of life and death, to inflict death, or corporall plagues miraculouſly upon the enemies or diſgracers of the Goſpel, or to ſpare them as they ſhould be directed by the holy Ghoſt, which they here received. The death of *Ananias* and *Saphira* was a fruit of this power, as is obſerved at that ſtory.

Thomas was not preſent at this time, and yet *Mark* ſaith, *He appeared unto the eleven as they ſat at meat:* and ſo *Luke* 24.33. *Peter and Cleopas found the eleven gathered together*, &c. Nay 1 *Cor.*15.5. *He was ſeen of the twelve:* The title of the whole *Chorus* being uſed, though all were not preſent.

SECTI

SECTION XC.

JOHN Chap.XX. *from* Ver.26. *to the end.*

His fourth appearing: Thomas now present.

JOHN saith this was *After eight daies*, which [reckoning the daies current] was that day sevennight, or the first day of the week again: a second establishment of that day for the Christian Sabbath. *Thomas* upon seeing, beleeves, but *blessed are they that have not seen yet have beleeved.* See 1 *Pet.*1.8.

Tanchum. fol.8.col.1. *R. Simeon ben Lachish saith, A Proselyte is more lovely in the sight of God then all that company that stood at mount Sinai: Why? Because all they if they had not seen the thunders and lightnings and fire, and the mountains trembling, and the sound of the Trumpet, they would not have received the Law: but a proselyte though he see none of these things, yet he comes and gives up himself to God, and takes upon him the Kingdom of heaven.*

SECTION XCI.

JOHN Chap. XXI. *all the Chapter.*

MATTH. Chap. XXVIII. Ver.16. *Then the eleven Disciples went away into Galilee.*

A fifth appearing: To seven of the Apostles at the sea of Tiberias, &c.

CHRIST before his death had told them of his meeting with them in *Galilee* after his resurrection: and when he was risen, he appoints them to a mountain there. They are now come up into the Countrey, and while they wait the time of his appointment, *Peter* and six other of the Apostles go a fishing: not as their trade now, for they never had been all of them fishers before, but either for a present supply of provision for themselves, or for present imployment till their Master should dispose of them. He had at first revealed himself to three of these seven [nay four, if *Andrew* were here] by a miraculous draught of fishes, and so he doth to them all now: and who can tell whether they had not some thoughts of that, and some expectation of the like appearing now, which did the rather urge them to this work?

At sea he helpeth them to a marvailous draught of 153 great fishes [so many thousands were the proselytes that wrought for the Temple, only 600 over, 2 *Chron.*2. 17.] and at land he had provided them a dinner against they came ashore, and dines with them. And *this*, saith *John*, *Was the third time that he shewed himself to his Disciples*: which asserts the order of this Section, and sheweth that this was before his appearing to the whole number at the mountain where he had appointed them: The two times that he had appeared to them before this, this Evangelist giveth account of before, namely one time when *Thomas* was not present, and another time when he was.

After dinner he putteth *Peter* to a threefold confession, answerable to his threefold deniall, and foretelleth his Martyrdom, but telleth that *John* should live *till he should come*: meaning in that sense, as his coming and coming in glory is oft used in the Gospel, namely his coming to take vengeance of the unbelieving Jewish Nation: *Peter* should be Martyred by them, but *John* should live to see them receive their deserts.

SECTION XCII.

MATTH. Chap. XXVIII. *from* Ver. 16. *to the end.*

MARK Chap.XVI. Ver. 15, 16, 17, 18.

LUKE Chap.XXIV. Ver. 49.

A sixth appearing: at the mountain in Galilee to all the eleven: and 500 *more.*

HIS appointing them into *Galilee* to such a mount [it is like to that mount neer *Capernaum* where he had chosen the Apostles and made his Sermon, *Matth.*5.] was not barely to appear to the eleven, for that had he done before, and that could he have done at *Jerusalem*, but it was an intended meeting, not only with the eleven, but with the whole multitude of his *Galilean* and other Disciples, and therefore he published this appointment so oft, before and after his Resurrection: and we cannot so properly under-

ſtand his being *ſeen of above five hundred brethren at once*, of which the Apoſtle ſpeaketh, 1 *Cor.* 15.6. of any other time and place as of this: He had appointed the place, and the concourſe argueth that he had appointed the time too, or at leaſt this concourſe waited at the place till his time ſhould come. And here may we conceive that he kept the Lords day or the firſt day of the week for the *Chriſtian Sabbath* with this multitude of his Diſciples; revealing himſelf clearly to them, and preaching to them of the things that concerned the Kingdom of God.

Particularly he gives command and commiſſion to *go and diſciple all Nations*: For whereas hitherto he had confined them to preach only to *Iſrael*, now muſt they preach to *every creature*, Mark 16.15. πάσῃ κτίσει [See *Coloſ.* 1.23.] לכל הבריות is the Jews ordinary language, that is, *to all men.* מוריע לבריות עינן ומעשרה *Solomon in his Proverbs makes known Theory and Practice to the creatures*, Kaſvenaki in *Prov.* 1. משרה רוח הקדש על הבריות *He cauſeth the holy Ghoſt to dwell upon the creatures*, Midc.Til. in *Pſal.* 135. *Nimrod made Idols* ומטעה הבריות *and cauſed the creatures to erre*, Tanch. fol.8.4. *The Lord requires that* בריות *the creatures ſhould pray before him*, Id. fol. 16.4. In which and an hundred other inſtances that might be given, the word *Creatures* ſignifieth only *Men*: and their charge and commiſſion to preach the Goſpel to *every creature*, means *to all men*, the Gentiles as well as the Jews.

Warrant then and charge is given for the fetching of them in [the great myſtery, *Epheſ.* 3.4,6.] who had lain ſubject to vanity of Idolatry, and under the bondage of all manner of corruption ever ſince their caſting off at *Babel* 2203 years ago. They had been taught of the devil, his oracles and deluſions, *&c.* but now *they muſt all be taught of God*, Iſa. 54.13. by the preaching of the Goſpel. They had in ſome few numbers in this ſpace been taught by *Iſrael* to know the Lord and proſelyted into their Religion, but now ſuch proſelyting ſhould not need, for all muſt come to the knowledge of God, *Heb.* 8.11. the Goſpel carrying the knowledge of him, and it being carried through all Nations. Thoſe of them that had come into the Church of *Iſrael* and the true Religion, had been inducted and ſealed into it, by being baptized. *Talm. in Jebam. per.* 4. &c. And ſo that proſelyte Sacrament [as I may ſo call it] muſt be carried and continued among all Nations, as a badge of homage and ſubjection to Chriſt to whom *all power is given in heaven and earth*; and of the profeſſion of the true God, *The Father, Sonne and holy Ghoſt*, againſt all falſe Gods and falſe worſhip. Infants born of Chriſtian parents are to bear this badge, though when they undertake it, they underſtand not what they do, becauſe none in Chriſtian families ſhould continue without the note of homage to *Chriſts* ſoveraignty, and this diſtinctive mark againſt Heatheniſm that worſhippeth falſe Gods, as no male among *Iſrael* after eight daies old muſt be without the badge of Circumciſion.

Diſcipling was not of perſons already taught, but to that end that they ſhould be taught, and if the Diſciples underſtood this word in *Chriſts* command after any other ſenſe, it was different from the ſenſe of the word, which the Nation had ever uſed and only uſed: For in their Schools a perſon was made מלמיד *a Scholar* or *Diſciple*, when he gave in himſelf to ſuch a Maſter to be taught and trained up by him: and in the Diſcipling of Proſelytes to the Jews Religion, it was of the very like tenour. That ſenſe therefore that many put upon theſe words, *viz.* that none are to be baptized but thoſe that are throughly taught, is ſuch a one as the Apoſtles and all the Jewiſh Nation had never known or heard of before.

That wretched and horrid opinion that denieth the Godhead of *Chriſt*, and the Godhead of *the holy Ghoſt*, little obſerveth, or at leaſt will not ſee why the adminiſtration of Baptiſm among the Gentiles muſt be in the Name of *the Father, Sonne and holy Ghoſt*, whereas among the Jews it was only in the Name of *Jeſus*, Act. 2.38. namely for this reaſon, that as by that among the Jews, *Jeſus* was to be profeſſed for the true *Meſſias* againſt all other, ſo by this among the Gentiles who had worſhipped falſe Gods, *The Father, Sonne and holy Ghoſt* ſhould be profeſſed the only true God. And it would be but a wild, as well as an irreligious Paraphraſe that that opinion would make of this paſſage, *Go preach the Goſpel to every creature*, and Baptize them in the Name of the Son a creature, and the holy Ghoſt a creature.

He promiſeth the miraculous gifts of the holy Ghoſt to them that ſhould beleeve: [not to all, but to ſome for the confirmation of the Doctrine:] and chargeth the Diſciples to return to *Jeruſalem* and there to ſtay till he ſhould pour down the holy Ghoſt upon them,

to

to inable them for this Miniſtry among all Nations, to which he had deſigned them. *Mark* and *Luke* do briefly adde the ſtory of his aſcenſion, becauſe they will diſpatch his whole ſtory, but that is related more amply, *Act.* 1.

A ſeventh appearing: To James.

After the appearing to above five hundred Brethren at once, which we ſuppoſe and not without ground to have been that laſt mentioned, the Apoſtle relateth that *he was ſeen of James*, 1 Cor. 15.7. *and then of all the Apoſtles:* which doth plainly rank this appearance to *James* between that to the five hundred Brethren on the mountain in *Galilee*, and his coming to all the Apoſtles when they were come again to *Jeruſalem*. Which *James* this was, *Paul* is ſilent of, as all the Evangeliſts are, of any ſuch particular appearance. It is moſt like he means *James the leſſe*, of whom he ſpeaks oft elſewhere, and ſo doth the ſtory of the Acts of the Apoſtles as one of ſpecialler note in the time of *Pauls* preaching among the Gentiles. We reade oft in the Goſpels, of *Peter* and *James* and *John* three Diſciples of ſingular eminency in regard of the privacy that *Chriſt* vouchſafed to them at ſome ſpeciall times, more then to the other Apoſtles, and in that he badged them with a peculiar mark of changing their names, and did not ſo by any of the other. But that *James* was the ſonne of *Zebedee*: Now when he was Martyred, *Act.* 12. you finde that *James the ſonne of Alpheus* called *James the leſſe*, came to be ranked in the like dignity with *Peter* and *John*, and was Miniſter of the Circumciſion, in ſpeciall manner with them, *Gal.* 2.9. they to the Jews ſcattered abroad, and he reſidentiary in *Judea*. See *Act.* 15.13. & 21.18. *Gal.* 2.13. If we queſtion how he of all the reſt of the Apoſtles came in, to make up that triumvirate when the other *James* was gone, we cannot tell where ſo pregnantly to give an anſwer as from hence; in that *Chriſt* vouchſafed thus particularly to appear to him, which was not only an argument, but might carry the virtue of a command, to bring him into that rank, Office and Imployment, when the other *James* had run his courſe.

THE

THE

THE CHRONICLE AND ORDER OF The Acts of the Apostles: THE EPISTLES, AND THE REVELATION.

The Second Part.

CHRIST. XXXIII.

ACTS CHAP. I.

FRom *Galilee* where *Christ* had last appeared to his Disciples, he remandeth them back to *Jerusalem*, and there cometh again to them. Where among other conference, they question him, Whether he would *at that time restore the Kingdom to Israel?* His summoning them again to that place, the *Metropolis*, it may be gave them occasion to move that question; they as yet, with the rest of the Nation conceiting the *Messias* a temporal Deliverer; and possibly not fully understanding what he meant by *the promise of the Father*. His answer, *It is not for you to know the times and seasons*, intimates not that ever there should be such a restauration, but it smartly checketh their curiosity, as erroneous and needless; and sets them to look off earthly longings, to minde the businesse they had to do, *viz.* to preach him through the world. He leadeth them out as farre on mount *Olivet*, as where it began to be called *Bethany*, and there, about the place where he had begun his triumphant riding upon an Asse into *Jerusalem*, he now rides triumphantly into heaven in a cloud.

The Disciples having seen his Ascension, and two Angels, that told them of his coming again in like manner as he went, return to *Jerusalem*, and there go up into an upper room, and their number is summed up an hundred and twenty. עלייה *An upper room*, was ordinarily chosen by the Learned of the Jews for their meeting place to discusse and determine matters of Learning and Religion. Schab. per. 1. halac. 4. *These are the articles that the Schooles of Shammai and Hillel discussed* בעליית *in the chamber, or upper room of Chananiah ben Hezekiah*, &c. Jerus. Pesachin. fol. 30. col. 2. עליית בית ארום בלוד *The upper room of Beth Arum in Lydda*, &c.

An

An hundred and twenty were not all the preſent profeſſors in *Jeruſalem*, but theſe ſpoken of were they that were of *Chriſts* conſtant retinue, and *companied with him all the time that he went in and out among them*, ver.21. and who being conſtant witneſſes of his actions, and auditors of his doctrine, were appointed by him for the Miniſtry. Theſe are they that the ſtory meaneth all along in theſe paſſages: Chap.2.1. *They were all together.* Chap.4.21. *They went to their company.* Chap.6.3. *Look ye out among your ſelves.* Chap.8. *They were all ſcattered abroad except the Apoſtles.* Chap.11.19. *They which were ſcattered abroad, preached*, &c. The Jews ſay, *Ezras great Synagogue, was of a hundred and twenty men.* Avoth R. Nathan per.4. Juchaſin fol.13. And their Canons allow not the ſetting up of a *Sanhedrin of three and twenty Judges*, in any City; but where there were an hundred and twenty men fit, ſome for one Office and imployment, ſome for another. *Talm.in Sanhedr. per.1.* and *Maymony* in his Treatiſe of the ſame name, *per.1.*

The activity of *Peter* in the work of the Goſpel, mentioned more along this ſtory, then of any of the others, was not only injoyned, but alſo inlivened, by that ſaying of his Maſter, *When thou art converted ſtrengthen thy brethren:* and he that had fallen ſo foul, as he had done, had need of all induſtry to evidence his recovery, and to get ground again.

The Phraſe in ver.25. *Judas is gone to his own place*, may properly be compared with the opinion of the nation, about a traytour, *He that betrayeth an Iſraelite, either body or goods, into the hands of the Heathen, hath no portion in the world to come*, Maym. in Chobel Umazzik per.8. And with the Gloſſe of *Baal Turim* upon theſe words in *Num.24.25. Balaam went to his own place, They mean*, ſaith he, *that he went to hell.*

ACTS CHAP. II.

THe expectation of the Nation grounded from *Dan.9.* that the *Meſſias* ſhould appear about this time, *Luke* 19.11. had brought multitudes of *Jews* out of all Nations to ſee the iſſue: And *Pentecoſt* having brought up alſo all the Country of *Judea* to celebrate that Feaſt; in this double conflux of people, the holy Ghoſt is given and cometh down upon the hundred and twenty Diſciples, in the likeneſſe of fiery tongues: At which very time of the year, and in fire, the Law had been given 1447 years ago. The *Jeruſ. Gomariſts* in *Taanith.* fol. 65. col.3. have a ſaying, *That as Jeruſalem was deſtroyed by fire, ſo ſhould it be rebuilt by fire.* And in *Jom tobh* fol.61. col.3. and *Chagigah* fol.78. col.1. they ſay *that David died at the Feaſt of Pentecoſt.* Both paſſages regardable at this place.

As the confuſion of tongues at *Babel* had cauſed the caſting off of the Gentiles, by ſevering them from the participation of the true Religion [which was only profeſſed and known in the *Hebrew* tongue] ſo was the gift of tongues, to be a needfull means, to bring them in to Religion again; when every one may hear of the things of God in his own language. The Diſciples were doubly indowed by this gift, as to the matter of language; for they were hereby inabled to ſpeak to every Nation in their own tongue; and not that only, but they were inabled to underſtand the *Originals* of Scripture, which they underſtood not before. Their birth and breeding had not allowed them ſo much learning as to underſtand any Bible that was then extant, either *Hebrew* or *Greek*, but here is the firſt operation of this gift of the Spirit upon them, that they are firſt made able to underſtand the Originals of Scripture, and then able to unlock them to any one in their own tongue. And here ſhould they begin that take on them to expound the Scriptures by the Spirit, namely to unlock the difficulties of the Originall languages, [for therein the maineſt difficulty of the Scripture lodgeth] according as was the method of the Spirits operation in the Apoſtles.

Pentecoſt was a time of rejoycing, and at all ſuch feſtivities the Jews had ever good ſtore of wine ſtirring: ſo that theſe men conclude that they had drunk too much and ſpake as men diſtract: which *Peter* confutes by telling them it was *not yet the third hour of the day*, or nine a clock. For upon their Sabbaths and holidaies they uſed not to eat or drink till their Synagogue ſervice was done. *Maym.in Sohab.per.30.* which was not of a good while after nine a clock.

His alleadging of *Joel, In the laſt daies I will pour out my Spirit*, &c. teacheth us how to conſtrue the phraſe, *The laſt daies*, in exceeding many places both of the Old Teſtament and the New, as *Iſa.2.1. 1 Tim.4.1.* & *2 Tim.3.1. 1 Pet.4.7. 1 Joh.2.19*, &c. namely

namely for the last daies of *Jerusalem* and the Jewish State. For to take his words in any other sense [as some do for *the last daies of the world*] is to make his allegation utterly impertinent and monstrous.

Three thousand converted, are Baptized *In the Name of the Lord Jesus*, ver. 38. which no whit disagreeth from the command, *Baptize in the Name of the Father and of the Son*, &c. *Matth.* 28. 19. For the form of Baptism in those first daies of the Gospel, of which the New Testament giveth the story, may be considered under a threefold condition. 1. *John the Baptist* baptized in the Name of *Messias*, or *Christ* that was then ready to come, but that *Jesus of Nazareth* was he, he himself knew not till he had run a good part of his course, *Joh.* 1. 31. as was observed before. 2. The Disciples baptizing the Jews, baptized them *in the Name of Jesus*: upon this reason, because the great point of controversie then in the Nation about *Messias* was, Whether *Jesus of Nazareth* were he or no. All the Nation acknowledged a *Messias*, but the most of them abominated that *Jesus of Nazareth* should be thought to be he: therefore those that by the preaching of the Gospel came to acknowledge him to be *Messias*, were baptized into his Name, as the criticall badge of their imbracing the true *Messias*. But 3. among the Gentiles where that question was not afoot, they baptized *in the Name of the Father, and of the Son, and of the holy Ghost*. And so that baptizing *in the Name of Jesus*, was for a season for the setling of the evidence of his being *Messias*, and when that was throughly established, then it was used no more, but Baptism was in the Name *of the Father, and Son*, &c. Of the same cognizance were those extraordinary gifts of the Spirit, evidences of *Jesus* his being the *Messias*, and means of conveying the Gospel through the world, and when both these were well established, then those gifts ceased for ever.

All that beleeved were together and had all things common, ver. 46. The children of those that beleeved, must come under the title of *Beleevers* too, or they must famish. For this community of goods being for the relief of the poor, as we shall shew at the fourth Chapter, the children, babes and infants of beleeving parents that were poor, must be taken in under this expression, *All that beleeved*, &c. or how did they for support? If the community of goods reacht them as well as their parents, the title must reach them too: When a Master of a family was baptized, his children were they never so young were baptized with him, and hence the mention of baptizing *whole housholds*, Act. 16. 15. 33. They that pleading against Infants Baptism, do cavill, that it may be, there were no Infants in those families that are mentioned, bewray that they little understand the manner of administring Baptism in its first use. For the stress of the business lies not in this, whether it can be proved that there were Infants in those families, where it is recorded, that *whole housholds were baptized*, but the case is this, that in all families whatsoever, were there never so many Infants, they were all baptized, when their parents were baptized. Thus was the constant custom among the Jews for admission of Proselytes, and thence this Canon, *That a woman proselyted and baptized when she was great with child, her childe needed not then to be baptized when it was born.* Maym. in Issure biah per. 13. For if he had been born before she was baptized, he must have been baptized with her. And the New Testament gives so little evidence of the altering this custom, at those first baptizings under the Gospel, that it plainly on the contrary shews the continuance of it, when it speaketh of the Apostles baptizing *whole housholds*.

ACTS CHAP. III, IV.

PEntecost Feast lasted eight daies, as well as their other Feasts, Passeover, Tabernacles, and Dedication did. *Jerus. in Moed Katon*, and *Chagigah at large*. The occurrences of the very day of *Pentecost* it self, are related already: Now whether the healing of the Creeple, and the consequences upon that, contained in the third Chapter, befell upon the same day in the afternoon, or on the next day after, which was the day when all the males appeared before the Lord in the Temple, or further in the Feast, is not certain, but that they were within the compasse of the Feast, is more then probable, by the great multitude that was converted at one Sermon.

Peter and *John* go into the Temple at *the ninth hour, the hour of prayer*. Talm. in Pesachin. per. 5. *The dayly sacrifice of the evening was killed at the eight hour and a half, and offered at the ninth hour and an half.* Joseph. Antiq. lib. 14. cap. 8. Δὶς τῆς ἡμέρας πρωὶ τε καὶ περὶ ἐνάτην, &c. *Twice a day, namely in the morning and about the ninth hour, they offered on the*

Altar. There, as they go in, at the East-gate, that led into *the Court of the women*, they finde and heal a Creeple, which had been so from his birth. The Jews looked upon this miracle, as wrought by their own holinesse, as appears by the Apostles answer to them, *ver.*12. For such a conceit walked among the Nation, that extraordinary holinesse might attain to miraculous workings. *R. Phinehas ben Jair* saith, *Industry bringeth to purity, Purity to cleanneſſe, Cleanneſſe to holineſſe, Holineſſe to humbleneſſe, Humbleneſſe to fear of sin, Fear of sin to partaking of the holy Ghost.* Jeruſ.Schab.fol.3.col.3.

Yet are they imprisoned that night, and the next morning convented before the Councill. Among others which are named of the Councill, which were Priests, *Alexander* and *John*, mentioned *ver.*6. seem to be *Alexander Alabarcha*, or his son, and *Rabban Jochanan ben Zaccai*, the later, Vice-president at this time under *Rabban Gamaliel.*

They dismissed, come to their own company, and related what had occurred, and upon joynt prayer the place is shaken, and they are again filled with the holy Ghost. Why? What could be added to them they having been so filled with the holy Ghost before? In their prayer they petitioned these two things, That God would give them boldnesse to speak his Word, and that Healings and Signes and Wonders might be done in the Name of *Jesus*: And the power of both these fals now upon them: and especially, it may be conceived that Wonder of Wonders, upon the twelve, power to bestow the holy Ghost.

The community of goods, with the mention of which the second and the fourth Chapters conclude, may be considered under these two animadversions: 1. That although persecution as yet for the Gospel, had brought none to poverty, yet it is manifest that there were poor amongst them. And some come to the more poverty for the Gospel sake too. For if they were poor before they received the Gospel, then the Synagogue of which they were provided for them: but now they were destitute of that provision, they having forsaken the Synagogue; or at the least the Synagogue them, because of their forsaking of their Judaism. For the Evangelicall Church therefore, that was now begun, to provide for her poor, it had not only the Synagogue for an example, but would have had it for a reproach, if they had neglected so needfull a duty, which that took care for so constantly and tenderly. 2. This having of all things common therefore, was not an extinction of propriety and of *meum & tuum*, as if one rich man should have as good interest in another rich mans estate as himself, but it was intended mainly for the relief of the poor: Not to bring any that had estates to voluntary poverty, nor to levell estates, but to releeve those which stood in need. *Chap.*2.45. & 4.35. Distribution was made *to every man as he had need*: To them that preached the word for their maintenance, and to the poor for their relief.

ACTS CHAP. V.

Ananias and *Sapphira* set up as everlasting monuments to all generations of Gods just indignation against the despisers of the *Spirit of Christ*. רוחו של משיח *The Spirit of Messias* was in honourable mention and esteem in the Nation, in their common speech, though they would not know him when he was revealed. Now the sinne of this couple was first coveteousnesse, but especially presuming to play false, and yet thinking to go undiscovered of that Spirit which wrought so powerfully in the Apostles. That cursed opinion that denies the Godhead of the holy Ghost, runs parallel with this sinne of *Ananias* and *Sapphira* to a hair.

Peters warrant for this execution we may reade in that passage, *John* 20.22,23. *He breathed on them and said, Receive ye the holy Ghost, whose sins ye remit they are remitted, and whose sins ye retain they are retained.* How? To forgive sins absolutely? this belongs only to God. Was it to forgive them declaratively? This seems too low a construction, and too restrained: It seemeth therefore the most proper meaning of this donation, that he now indued them with power, to avenge what sins the holy Ghost [now received] should direct them, to avenge, with bodily plagues, giving up to Satan, or with death: and again to remit such penalties as they should be directed to remit, and they should be remitted. The holy Ghost whom they had received then with so peculiar a power, *Ananias* and *Saphira* do here plainly vilifie, and affront directly; therefore an execution of such power upon them was as proper and direct. But be it whether it will, that *Peter* took his warrant originally from thence, or had it instantly by some immediate revelation, as the judge-

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ment was fearfull, ſo his executing of it was remarkable, ſhewing at once his aſſurance of the pardon of his own lying againſt his Maſter, when he can and dare thus avenge a lye againſt the holy Ghoſt: and alſo his juſt zeal and activity for the honour of his Maſter whom he had denied.

It is ſaid in *ver.* 12. *They were all in Solomons porch,* which was the Eaſt cloiſter of the mount of the Temple, and in part of it did the *Sanhedrin* now ſit, and the Apoſtles not afraid to act ſo near them: But at laſt they are apprehended and impriſoned, but miraculouſly inlarged, and preaching in the Temple again: and thereupon convented before the Councill. *Gamaliel, Pauls* maſter was now Preſident, and continued in this dignity till within eighteen years of the deſtruction of the City. He pleadeth here for the Apoſtles, not out of any love to their perſons or doctrine, for he lived and died a down right Phariſee: but partly becauſe he ſaw the *Sadduces* at preſent the chief agents againſt them, and chiefly becauſe the miracles they wrought were ſo plain and convincing, that he could move no leſſe then what he did. And yet for all the fairneſſe of this man at this time, yet did he afterward ordain and publiſh that prayer called ברכת מינים *The prayer againſt Hereticks,* meaning *Chriſtians;* framed indeed by *Samuel Katon,* but approved and authorized by this man, Preſident of the Sanhedrin [then at *Jabuch*] and commanded to be uſed conſtantly in their Synagogues, in which they prayed againſt the Goſpel and the profeſſors of it. *Taanith. fol.* 65. 3. *Maym. in Tephil. per.* 2.

ACTS CHAP. VI, VII.

THe ſeven Deacons [as they are commonly called] choſen by occaſion of the *Helleniſts* murmuring againſt the *Hebrews* about neglect of their widows. The *Hebrews* were Jews the inhabitants of *Judea,* and the *Helleniſts* thoſe Jews that lived in other Countries diſperſedly among the Greeks: Not only in *Greece,* but almoſt in all other Countries, which the conqueſts of *Alexander,* and the continuance of the *Syrogrecian* Monarchy after him had filled with Greeks, as all Countries alſo were filled with Jews.

In all the Jews Synagogues there were פרנסין *Parnaſin,* Deacons, or ſuch as had care of the poor, whoſe work it was to gather alms for them from the Congregation, and to diſtribute it to them. שני גבאי צדקה ועוד אחר כדי שיהיו ג' לחלק צדקה *There were two that gathered alms for them and one more added to diſtribute it to them.* Maym. in Sanhedr. per. 1. *R. Chelbe in the name of R. Ba bar Zabda ſaith, They appoint not leſſe then three Parnaſin. For if judgement about pecuniary matters were judged by three, much more this matter which concerneth life is to be managed by three.* Jeruſ. in Peah fol. 21. col. 1. That needfull office is here tranſlated into the Chriſtian Church: and the ſeven are choſen to this work out of the number of the hundred and twenty that are mentioned, *chap.* 1. 15. and that company only was the chooſers of them, and not all the Beleevers in *Jeruſalem.* The reaſon why the *Hebrews* neglected the widows of the *Helleniſts* may be ſuppoſed, either becauſe they would ſtick to their old rule, mentioned once before, *That a widow was to be maintained by her huſbands children.* Talm. in chetub. per. 11. Maym. in אישות per. 18. [compare 1 *Tim.* 5. 4.] or becauſe the *Hebrews of Judea* had brought in more into the common ſtock for the poor, by ſale of their Goods and Lands, then thoſe that had come from forrain Countries had done, they not having Goods and Lands ſo ready to ſell. All that had been brought in hitherto, had been put into the Apoſtles hands, and they had been burdened with the care and trouble of the diſpoſall of it: but now they transferre that work and office to the ſeven, ſolemnly ordaining them by Impoſition of hands into it, and here only, the Impoſition of the Apoſtles hands confers not the holy Ghoſt, for theſe men were full of the holy Ghoſt before.

Stephen an eminent man among them, is quarrelled by certain of the *Libertines,* and the *Helleniſts* Synagogue. *Libertini* משוררים are exceeding frequently ſpoken of in the Jews Writings. And the *Alexandrian Synagogue* [one of the *Helleniſts*] is mentioned in Jeruſ. in Megillah. fol. 73. col. 4. and Juchaſ. fol. 26. who tell, that *R. Eliezer bar Zadoc took the Synagogue of the Alexandrians that was at Jeruſalem, and imployed it to his own uſe.*

When they are not able to overpower him by argument and diſputation, they take a ready way to do it, by falſe accuſation, and conventing him before the *Sanhedrin*: where being accuſed of vilifying *Moſes,* and ſpeaking of the deſtruction of that place, he is vindicated,

dicated, even miraculouſly, before he pleadeth his own cauſe, by his face ſhining like the face of *Moſes*, and bearing an Angelicall aſpect and Majeſty; for indeed he ſpake but what was ſpoken by the Angel *Gabriel*, Dan.9.26,27.

In his Apology, he ſpeaketh to the heads of his accuſation, but ſomewhat abſtruſely; yet ſo as to them to whom he ſpake to be well underſtood, his diſcourſe being according to their own Rhetorick and Logick: To what was laid to his charge, for vilifying *Moſes*, and ſaying, his cuſtoms ſhould be changed, he rehearſeth in brief the whole hiſtory of *Moſes*, and ſhews he was Orthodox to him; but yet he driveth all to this, that as the times before *Moſes* were ſtill moving and growing on to ſettlement in *Moſes*, ſo when *Moſes* himſelf had ſetled all he had to do, yet he pointed them to a Prophet yet to come, to whom they ſhould hearken as the ultimate Oracle, which was this *Jeſus* that he preached to them. And whereas he was accuſed for ſpeaking of the deſtruction of the Temple, he firſt ſhews, that fixedneſſe to this or that place, is not ſo much to be ſtood upon, as appears by the flitting condition of the Patriachs [whoſe flittings he giveth the ſtory of at large] and by the moving condition of the Tabernacle before the Temple was built: And when the Temple was built, it was not becauſe God would confine himſelf to one place, for *the moſt High dwelleth not in Tempies made with hands*, ver.48. *&c.*

He inſerteth two or three ſharp and true accuſations of them, whereas theirs of him had been but falſe and cauſeleſſe. As, that their fathers had perſecuted thoſe that foretold of *Chriſt*, as they did him for now preaching him, and they followed their fathers ſteps; nay went further, for they had murdered *Chriſt*, whereas their fathers had but murdered his Prophets. And whereas they were ſo punctuall, about the Ceremonious rites given by *Moſes*, they neglected the morall Law, which was given by the diſpoſition of Angels.

This cuts them to the heart, that they paſſe a rancourous and furious ſentence of death upon him: but he hath a ſight of the high bench of heaven, God and Chriſt at his right hand, their judge and his: A moſt fit proſpect for the firſt Martyr.

They caſt him out of the City and ſtone him for blaſphemy. For *theſe were to be ſtoned, He that went in to his mother, or to his fathers wife, or to his daughter in Law, or to a male, or to a beaſt: and he that blaſphemed, or that committed Idolatry*, &c. And *the place of ſtoning was out from the place of Judgement*, [nay out of the City, as the *Gomariſts* reſolve it] *becauſe it is ſaid, Bring him that curſed, out of the Camp.* And *A crier went before him, that was to die, proclaiming his fault.* Sanhedr.per.6.& 7.

When he was come within four cubits of the place of ſtoning, they ſtript him naked: only covered his nakedneſſe before. Ibid.

And being come to the very place, firſt the witneſſes laid their hands upon him, *Maym. in Avodah Zarah per.2.* and then ſtripping off their coats that they might be more expedite for their preſent work, firſt one of them daſheth his loins violently againſt a ſtone that lay for that purpoſe: if that killed him not, then the other daſheth a great ſtone upon his heart, as he lay on his back: and if that diſpatched him not, then all the people fell upon him with ſtones. *Talm. ubi ſup.*

Steven in the midſt of all this their fury, and his own anguiſh, gets on his knees and prayes for them: and having ſo done *he fell aſleep.* The Jews do ordinarily uſe the word רמך to ſignifie *Dying*, which properly ſignifies *ſleeping*, eſpecially when they ſpeak of a fair and comfortable death: which word *Luke* tranſlates here. כל הנסקלין נתלין *All that were ſtoned were alſo hanged up upon a tree.* Talm. *ubi ſupr.* Whether *Steven* were ſo uſed is uncertain, but it is evident that he had a fair buriall, and not the buriall of a malefactour.

CHRIST. XXXIV.

ACTS CHAP. VIII.

A Great perſecution followeth the death of *Steven*: in which *Saul* was a chief agent, ſcholar of *Gamaliel* [Preſident of the *Sanhedrin*] and it may be the buſier for that. In Talm. Bab. Sanhedr. fol.43. col.1. they ſay, *Jeſu had five Diſciples, Mathai, Nakai, Netſer, Boni and Thodah*, and they are urging reaſons there, why they ſhould all be put to death, *&c.*

All the hundred and twenty Miniſters mentioned, *Chap.*1.15. are ſcattered abroad [only the twelve ſtay at *Jeruſalem* as in the furnace to comfort and cheriſh the Church there

there in ſo ſad a time] and they preach all along as they go, and ſo *Satan* breaks his own head by his own deſign, for by perſecution by which he had contrived to ſmother the Goſpel, it ſpreads the more.

The firſt plantation of it mentioned, is in *Samaria*, and that according to *Chriſts* own direction, and foretelling, *Act.*1.8. *Ye ſhall be witneſſes to me, both in Jeruſalem and in all Judea, and in Samaria*, &c. He had forbidden them before, *Go not into the way of the Gentiles, and into any City of the Samaritans do not enter*, Matth.10.5. but now that partition wall that had been between, is to be broken down. Of all Nations and people under heaven the *Samaritans* were the moſt odious to the Jews, and a main reaſon was, becauſe they were Jews Apoſtates. For though the firſt peopling of that place, after the Captivity of the ten Tribes, was by Heathens, 2 *King.*17. yet upon the building of the Temple on mount *Gerizim*, ſuch multitudes of Jews continually flocked thither, that generally *Samaritaniſm* was but a mongrell *Judaiſm*. They called *Jacob* their father, expected *Meſſias*, had their Temple, Prieſthood, Service, Penteteuch, *&c.* And to ſpare more, take but this one paſſage in Talm. Jeruſ. Peſachin fol.27.2. *The Cutheans all the time that they celebrate their unleavened bread feaſt with Iſrael, they are to be beleeved concerning their putting away of leaven: If they do not keep their unleavened bread feaſt with Iſrael, they are not to be beleeved concerning their putting away of leaven. Rabban Gamaliel ſaith, All the Ordinances that the Cutheans uſe, they are more punctuall in them then Iſrael is.* It is an unhappy obſcurity that the *Hebrew* Writers have put upon the word *Cutheans*, for though it moſt properly ſignifie *Samaritans*, yet have they ſo commonly given this name to *Chriſtians*, as the moſt odious name they could invent to give them, that in the moſt places that you meet with it, you cannot tell whether they mean the one or the other. In the place cited, it ſeemeth indeed moſt likely that it means the *Samaritans*, becauſe it ſpeaks of their keeping the feaſt of unleavened bread, and uſing the Ordinances of *Iſrael:* unleſſe it ſpeak of thoſe Jews that had received the Goſpel and become Chriſtians, and were fallen to their Judaiſm again, and joyned that with their Chriſtianity, which very many did, as we ſhall have occaſion to obſerve hereafter.

Simon Magus taketh upon him to beleeve and is baptized: The naming of him cals to minde the mention of one *Simon a Magician* that *Joſephus* ſpeaks of, *Antiq. lib.*20. *cap.*5. who was a means to intice *Druſilla* from her former husband to go and marry *Felix* the Governour of *Judea*, this might very well be that man. And it mindes of a paſſage in *Tal. Jeruſ. in Jebamoth fol.*13. *col.*1. בני סימוניא אתון לגבי רבי I cannot but render it, *The Simonians came to Rabbi, and ſaid to him We pray thee give us a man to be our Expoſitor, Judge, Miniſter, Scribe, Traditionary, and to do for us all we need.* I know what סימוניא ראנסא is in *Tal. Bab. in Cholin, fol.* 15. But certainly בני סימוניא means ſome people, but whence ſo named, there is no diſputing here.

Philip baptized *Samaria*, and did great wonders among them, but could not beſtow the holy Ghoſt upon them: that power belonged only to the Apoſtles; therefore *Peter* and *John* are ſent thither for that purpoſe. *They laid their hands upon them and they received the holy Ghoſt*: Not upon all, for what needed that? or what reaſon was there for it? The gifts of the holy Ghoſt that were received, were theſe miraculous ones, of Tongues, Prophecy, *&c.* *Acts* 10.46. & 19.6. Now of theſe there were but theſe two ends, 1. For the confirmation of the doctrine of the Goſpel, ſuch miraculous gifts attending it. And 2. for inſtruction of others: for Tongues were given indeed for a ſign, 1 *Cor.*14.22. but not only for a ſign, but for edification and inſtruction, as the Apoſtle alſo ſheweth at large in the ſame Chapter. Now both theſe ends were attained, though they that received the holy Ghoſt were not all, but only a few and ſet number: nay the later not conceivable of all, for if all were inabled miraculouſly to be Teachers, who were to be taught? The Impoſition therefore of the Apoſtles hands, mentioned here and elſewhere, and thoſe paſſages, *Theſe ſignes ſhall follow thoſe that beleeve, they ſhall caſt out devils, they ſhall ſpeak with Tongues*, &c. Mark 16.17. *Repent and be baptized every one of you, and ye ſhall receive the gift of the holy Ghoſt*. Act.2.38, &c. were not upon all that beleeved the Goſpel, and were baptized: but upon ſome certain number, whom they were directed by the holy Ghoſt to lay their hands upon, as thoſe men that God had appointed and determined for Preachers and Miniſters to the people, and who by the Impoſition of the Apoſtles hands, receiving the holy Ghoſt, were by thoſe gifts inabled to underſtand the language and ſenſe of Scripture, and to be inſtructers of the people, and to build them up.

Candaces

Candaces Eunuch, having been at *Jeruſalem* to worſhip, and returning back is converted by *Philip*. [Of *Candace Queen of Meroe* in *Æthiopia*, ſee *Strabo lib.* 17.] He met with him in the way that lead from *Jeruſalem* to *Gaza the deſert*. Of this place *Strabo* again *lib.* 16. ſpeaketh thus, *Then is the haven of the Gazeans: above which, ſome ſeven furlongs, is the City, once glorious, but ruined by Alexander* καὶ μέχρι ἐρήμου *and it remaineth deſert. Diodorus Siculus* cals it Γάζα παλαιὰ *The old Gaza*, lib. 19. for another was built at the haven by the ſea ſide, called ſometimes *Mainuma*. Gozom. Eccleſ. hiſt. lib. 5. cap. 3. and afterward *Conſtantia*, named ſo by *Conſtantine* after the name of his ſiſter: as ſaith *Euſeb. de Vit. Conſtant. lib.* 4. *cap.* 28. or as *Sozomon*, of his ſonne *Conſtantius*.

Whether this Eunuch were a Jew or a Proſelyte is ſcarce worth inquiring: his devotion is farre more worth ſpending thoughts upon, which brought him ſo long a journey, and imployed him ſo well in his travail, as in reading the Scripture. He is baptized in the name of *Jeſus*, ver. 37. and [as it may well be conceived] takes ſhip at *Gaza*, and is the firſt, that we finde, that carried the profeſſion of *Jeſus* into *Africk*. The mention of which, may juſtly call our thoughts to conſider of the Temple built in *Egypt* by *Onias*, and the vaſt numbers of Jews that were in that and the Countries thereabouts, and yet how little intimation there is, in the New Teſtament Story, by whom or how the Goſpel was conveyed into thoſe parts.

Philip is rapt by the Spirit from *Gaza* to *Azotus*, which were 270 furlongs, or 34 miles aſunder, as *Diodor. Sicul. ubi ſupra*, meaſures.

ACTS CHAP. IX. *from the beginning to* Ver. 23.

THe converſion of *Paul*: A monument of mercy, 1 *Tim.* 1. 14. 16. A Phariſee, a perſecutor, a murderer, yet become a Chriſtian, a Preacher, an Apoſtle.

He conſented to *Stevens* death: and after that he gets a Commiſſion from the chief Prieſts, and makes deſperate havock in *Jeruſalem*, Act. 8. 2. & 22. 4. & 26. 10.

We finde all along this Book, that the chief Prieſts are not only the buſieſt men in perſecuting of the Goſpel, but in many places it is related ſo, as if they were the only men and had intire power in their own hands, as a peculiar Court, to give Commiſſions, to judge, condemn and execute: as it hath been and is the opinion of ſome, that there was an Eccleſiaſticall *Sanhedrin* diſtinct from the Civil.

It is true indeed that there was in the Temple a Conſiſtory only of Prieſts, which ſat in the room called *Parhedrin*, and *Liſcath Bulente*, *The Chamber of the Councel*: but theſe ſate not there, as Magiſtrates over the people, but only as a Conſiſtory, to take care of the ſervice and affairs of the Temple, that nothing ſhould be wanting, nor nothing ſlacked that was required about it, or that conduced to the promoting of the ſervice of it, and their power extended not beyond that virge. Any other *Conceſſus* or Conſiſtory of *Prieſts alone*, then this, I beleeve cannot be ſhewed in any records of that Nation, and this is far from the power and conſtitution of a *Sanhedrin*. The Talmud indeed in *Chetubboth per.* 1. *Halac.* 5. ſpeaketh of a *Beth din, or Conſiſtory of the Prieſts which required* 400 *zuzims in dower or joynture for a virgin*: Which ſeemeth to aſſert this as a peculiar Court, inveſted with diſtinct power from the other. But the *Gomariſts*, eſpecially the *Babylonian* do make it plain, that no ſuch thing can be inferred from this action: for they tell us that the Prieſts determined this buſineſſe of 400 *zuzims dower to their own daughters*, only for the honour of their Tribe and blood: So that this was not any act of judiciall power binding others, but an act of conſent among themſelves to keep up the credit of their Function and Families. But here is not time and place to diſcuſſe this point [a matter of no ſmall Controverſie] further then what may give illuſtration to the ſubject before us.

How to underſtand therefore this judiciall activity of the *chief Prieſts* throughout this book, the Evangeliſt hath given us a rule betime in the ſtory, *Chap.* 4. *ver.* 5. Where he ſhews that the whole *Sanhedrin* is to be underſtood, of which the Prieſts were a great, if not the greateſt part, and were in this cauſe the buſieſt men. In caſe of neceſſity, there might be a *Sanhedrin*, though never a Prieſt or Levite was of it, for ſo is their own Canon, namely if fit men of either rank were not to be found; but in common carriage, and experience they were the greateſt and moſt potent number, as whoſe profeſſion and Function beſpake ſtudiouſneſſe and pleaded honour. In all the New Teſtament we meet

but

but with these men by name, of all the *Sanhedrin*: *Annas*, and *Caiaphas*, and *John*, and *Alexander*, *Gamaliel*, *Nicodemus*, and *Joseph of Arimathea*. And how many of these were not Priests? *Gamaliel* indeed was of the Tribe of *Judah*, and of the Progeny of *David*, being grandchilde of *Hillel*. But as for all the rest some of them were undoubtedly of the Priesthood, and the others more probably so too, then of any other Tribe: Of *Annas* and *Caiaphas* there is no question: And if *John*, Acts 4.6. be the eminentest *John* that was then among them, it means *Rabban Jochanan ben Zaccai*, who was now Vicepresident of the Council, and he was a Priest as *Juchasin* tels us. And if *Nicodemus* be the same with the eminentest *Nicodemus* of those time of whom *Aveth Bal Mathan* per. 6. and *Talm. bab. in Cetubbeth* fol. 66. make [as we have no cause to think otherwise] then was he by their plain description a Priest likewise. And so was *Joseph of Arimathea*, if his stile and title Βουλευτὴς be to be understood according to the common speech of the Nation, as there can be no reason why it should not be so understood. And as for *Alexander*, of whom is least evidence, it is not worth spending so much time upon as to discusse, since these already mentioned may be witnesse enough.

In all the busie stirring therefore of the Priests in this story of the Acts of Apostles, as *chap.* 7.1. & 23.2. and about this Commission of *Saul*, we are not to take them as a distinct and separate power from the *Sanhedrin*, but as a part of it, and such as whose Function and interest, as they thought, did most of all the other urge them to look to the prevention of this growing evil of the Gospel, as they did, as heartily, as erroniously repute it: and therefore the story doth more especially pitch upon them as the most stirring men. And so *Paul* himself doth help to interpret *Lukes* relation. For whereas *chap.* 9.1, 2. it is said, *Saul went to the high Priest and desired of him letters to Damascus*, he who best could tell how this should be understood, explains it thus, *chap.* 22.5. *Of the High Priest, and of all the estate of the Elders I received letters to the brethren*, &c. The words *of all the estate of the Elders* determine the point we have in hand; and the other words *to the brethren*, call us to the consideration of another: and that is, how farre the *Sanhedrins* decrees and injunctions had power and command over the Jews in forrain Lands. By producing the words of one of their Acts we shall better judge of this matter and understand the words *to the brethren*, both at once.

In *Talm. Jerus. Sanhedr. fol.* 18. *col.* 4. they say thus, *For the three Countries they intercalated the year for Judea, and beyond Jordan and Galilee. For two of them together they did it, for one alone they did it not. There is a story of Rabban Gamaliel and the Elders, that they sate at the going up to the Temple, and Jochanan the Scribe sate before them: Rabban Gamaliel saith to him. Write* לאחנא בני דרומא עילאה *To our Brethren that dwell in the upper South Country* ולאחנא בני דרומא ארעייא *And to our Brethren that dwell in the lower South Country, Peace be multiplied to you. We give you to understand that the time of setting forth your tithes is come*, &c. ולאחנא *And to our Brethren of Galilee the upper, and Galilee the lower, Peace be multiplied unto you. We give you to understand that the time of setting forth your tithes is come*, &c. ולאחנא *And to our Brethren of the captivity of Babel, of Media, of Greece, and the whole captivity of Israel, Peace be multiplied unto you: We give you to understand, that since the Lambs are yet little, and young Pigeons small, and the time of the first ripe ears is not yet come, that it seemeth good to me and to my fellows to adde thirty daies unto this year.* And the very same is related again in *Maasar shein* fol. 56. col. 3. By which we see that when *Luke* saith, that *Saul* had the *Sanhedrins* letters *to the brethren*, he speaks but the very language that such letters used to speak in: and by this we see also, that their letters missive to their *brethren* in forrain Lands, were rather Declarations then Commands: For it was not so much the awe of the *Sanhedrins* power reaching to those remote places, that kept the whole Nation to obedience of their decrees, as it was their innate and inured ambition to be held and kept a peculiar and distinct and conform people and their devotednesse to their Law and Worship, the great Oracle of which they held the *Sanhedrin* to be, in all ages. Such letters may we conceive were these to the Synagogues at *Damascus*, not imperious, but declarative and perswasive: which before *Saul* had delivered [who was now שליח כנהדרין גדולה *Apostolus Synhedrii magni*] he is converted and designed for an *Apostle of Jesus Christ*.

He saw *Christ*, *ver.* 17. 1 *Cor.* 9.1. though he saw him not: for as *Israel* at *Sinai* saw the Lord, not in any representation, but only his glory, so did he *Christ* in his glory, and a voice. And so they that travelled with him heard the voice, *ver.* 7. in its terrible sound,

but

but they heard it not, *Act.* 22. 9. in its articulate utterance, so as to understand it, [the like to that in *Joh.* 12. 29.]

At three dates end he receiveth his sight, and Baptism, and was filled with the Holy Ghost, *ver.* 17, 18. but how he received the last is somewhat obscure: whether before his Baptism or upon it, by immediate infusion as they did *chap.* 10. 45. or by imposition of *Ananias* his hands; which if he did, as it was extraordinary for any besides an Apostle to conferre the Holy Ghost, so could not *Ananias* do, or think of doing this, without an extraordinary warrant. Whether way it was, he is now so compleatly furnished with all accomplishments for his Ministry, that *he conferres not with flesh and blood*, that is, not with any men, nor *goes he up to Jerusalem*, no not to confer with the Apostles, *Gal.* 1. 16, 17. but hath the full knowledge of the Gospel, and full assurance of his knowledge that it was right. And so he begins to preach in *Damascus*.

CHRIST. XXXV. XXXVI. These two years *Paul* spendeth in *Damascus* and *Arabia*, and *Damascus* again, *Gal.* 1. 17.

CHRIST. XXXVII. ACTS CHAP. IX. *from* Ver. 23. *to* Ver. 32.

After three years from his Conversion he cometh to *Jerusalem*, being driven from *Damascus* by a machination of the *Jews*, who had wrought with the Governour to apprehend him, but he is let over the wall in a basket, 2 *Cor.* 11. 32, 33.

He goeth up to *Jerusalem* to see *Peter*, Gal. 1. 18. but at his first coming thither, the Disciples are afraid of him, till *Barnabas* makes way for his intertainment, *Act.* 9. 27. His going to see *Peter* is to confer with the Minister of the Circumcision, himself being appointed Minister to the Uncircumcised: And how *Barnabas* who was to be his fellow should come to be acquainted with him before any of the rest, we can hardly finde out any other way to resolve, then by conceiving he had some intimation from God of his own Apostleship among the Gentiles, and *Paul* with him.

He staieth at *Jerusalem* but fifteen dates and seeth none of the Apostles, but *Peter* and *James the lesse*, Gal. 1. 18, 19. He preacheth boldly there, and disputes so vehemently with the *Hellenists* that they go about to kill him, *Act.* 9. 29. But why him, rather then *Peter*, *James*, *Barnabas*, and others that were now at *Jerusalem*? we may answer, Because he himself was a *Hellenist*, one once of their own Colledge, and the more zealous he was now against them, the more incensed were they against him, for an Apostate, as they accounted him: and now he that with them had contrived the death of *Steven*, is forced by them to fly for his own life.

CHRIST. XXXVIII. XXXIX. XL. ACTS CHAP. IX. *from* Ver. 32. *to the end.* & CHAP. X. *all* & CHAP. XI. *to* Ver. 19.

THe Stories succeeding to *ver.* 19. of *Chap.* 11. as they are of a doubtfull date, because neither the Historian here, nor any other part of Scripture hath fixed the determinate time of their occurring, so is not the limiting of them to their year or time so very needfull: if only it be secured, that they follow in time to those preceding that we have spoken to, and that we may be assured of their order, though we cannot be of their precise time. And this is easie to resolve upon, without much debate. The last verse of the former Section, informs us of a peace and rest come to all the Churches, and the beginning of this brings in *Peter* [as in this calm] passing through all quarters preaching and confirming them. And that this could not be but after the times of the stories mentioned hitherto, appeareth by this, that though it is true indeed, that *Peter* was abroad in *Samaria* upon the conversion of it, yet he was returned again to *Jerusalem*, *Chap.* 8. 25. and was there three years after, when *Paul* comes up thither.

This therefore is a new voyage, in which he doth three great things, healeth *Æneas*

of

of a Palſie at *Lydda*: raiſeth *Dorcas* from the dead at *Joppa*; and openeth the door of the Goſpel to the Gentiles in *Caſarea*.

Æneas is a name that we finde in the Jewiſh Writers. רי שמואל בי אינייא *R. Samuel the ſonne of R. Æneas*, is mentioned in *Jeruſ. Jebamoth fol.*6. 2. And *Lod* or *Lydda* they ſpeak exceeding frequently of, and produce remarkable ſtories and memorials of it. And indeed the quarters of *Peters* preſent walk, compared with the Hebrews records concerning theſe places, may well claim ſome obſervation. For when he is at *Joppa* he is in the middle, as it were, of thoſe places which in a little time after this [nay it may be at this very time] were two of their greateſt and eminenteſt Schools.

At *Jabneh* on the one hand of *Joppa* did the great *Sanhedrin* ſit long: both before the deſtruction of *Jeruſalem* and after: for when it began to be unſetled and to flit up and down fourty years before the deſtruction of the City, its firſt removall from *Jeruſalem* was hither: and here ſat *Gamaliel*, *Pauls* Maſter, with his *Sanhedrin* a good ſpace of time, and for ought can be ſaid to the contrary, it might very well be there at this time when *Peter* was at *Joppa*.

Now as the Jews called that place *Jabneh* ſo the Gentiles called it *Jamnia*, and how neer it was to *Joppa* you may gueſſe from theſe words of *Strabo*, lib.16. *This place* [ſpeaking of *Joppa*] *was ſo populous that out of the neighbour Town Jamnia, and other places thereabout, it was able to raiſe* 40000 *men.*

At *Lydda* on the other hand of *Joppa*, were moſt famous Schools, and eminent men as well as at *Jabneh*. Λύδδα κώμη πόλεως τὸ μέγεθος οὐκ ἀποδέουσα. *It was a Town that wanted little of the bigneſſe of a City.* Joſeph.Antiq.lib.20. cap.5. It lay Weſt of *Jeruſalem* a daies journey off, as the *Talmud* ſeats it and meaſures, in *Maaſar Sheni per.*5. *hal.*2. It was in *Judea*: *And thereupon four and twenty of the School of Rabbi came thither to intercalate the year, but an evil eye came in upon them, and they died all at one time.* Jeruſ.Sanhedr.fol.18. col.3. For they might not intercalate the year but in *Judea*, Maym. in Kidduſh Hedeſh per.4. but upon this miſchance they removed that buſineſſe into *Galilee*. Here it ſeems the *Sanhedrin* ſat alſo ſometimes, or at leaſt they had a great Bench of their own, for there is mention of *ſtoning ben Satda at Lydda on the eve of the Paſſeover*, Ibid.fol.25. 4. To reckon the ſtories and eminent men belonging to this place were endleſſe, at the leaſt it is needleſſe here.

But the mention and gender of *Saron* which is alſo named with *Lydda*, Act.9.35. may plead excuſe if we alledge one or two Talmudich paſſages for the clearing of it, Jeruſ. in Sheviith fol.38. 4. *From Bethoron to Emmaus was hilly: from Emmaus to Lydda plain, and from Lydda to the ſea vale.*

Idem in Sotah fol.18.4. *R. Jochanan and R.Eliezer went from Labneh to Lydda and met with R. Joſhua in* בקיעין *Bekiin.*

Gittin per.1.hal.1. *He that bringeth a bill of Divorce from a Heathen Country muſt be able to ſay, In my preſence it was written and ſealed in my preſence: Rabban Gamaliel ſaith, Yea he that brings one from Rekam and Chagra. R. Eleazer ſaith, Yea he that brings one from Caphar Lodim to Lod.* Rabbi Niſſim upon the place ſaith thus: *Caphar Lodim was out of the Land, near to Lod, which was within the Land, and it was ſo called becauſe Lyddans were alwaies found there.*

Jeruſ. in Beracoth fol.3.1. *They brought a cheſt full of bones from Caphar Tobi and ſet it openly at the entring in to Lod. Tudrus the Phyſician came, and all the Phyſicians with him*, &c.

Beſides obſerving, that *Tobi* is the name of a man [*Rabban Gamaliels* ſervant. Beracoth per.2. hal.7.] as *Tabitha* is the name of a woman in the ſtory before us; the word *Saron* being of the maſculine gender, it plainly tels us that it is not the name of a Town, but of the plain or flat where divers Towns ſtood, and among others it may be theſe mentioned.

ACTS CHAP. X. *all the Chapter.*

LIttle inferiour to theſe places for Learned men, was *Caſarea upon the Sea*, and beyond them for other eminencies. רבנן קיסרין *The Doctors of Caſarea* are of exceeding frequent and exceeding renowned mention in both Talmuds: and by name *R. Heſhaiah the great*; *R. Achavah*, *R.Zeira*, *R. Ada*, *R. Prigori*, *R. Ulla*, *R. Tachalipha and ſeverall others.* It was anciently called Πύργος Στράτωνος *Stratons tower*, but ſumptu-

ouſly built and beautified by *Herod* the great, in honour of *Cæſar*, it was called *Cæſarea*. It was mixedly inhabited by Jews and Gentiles, and much of an equal number; and moſt commonly well fraught with *Romane* ſouldiers, becauſe the Governours reſidence was ordinarily here.

Of ſome of theſe Bands was *Cornelius* a Captain: a man come to an admirable pitch of piety, and it is hard to imagine how he came by it: For that he was not ſo much as a Proſelyte, is apparent, in that they at *Jeruſalem* cavill at *Peter* for going to him, as to a Heathen. And whether he were גר תושב *A ſojourning ſtranger* as they called ſome, is not much materiall, ſince by their own judgement גר תושב כגוי לכל דבר *A ſojourning ſtranger was as a Gentile to all purpoſes*, Jeruſ. Jebamoth fol.8. col.4. Whenceſoever he learned faith in *Chriſt*, his full knowledge of *Chriſt* he learned from *Peter*: he having a warrant by viſion to ſend for *Peter*, and he a warrant by viſion to go to him.

Here *the Keyes of the Kingdom of heaven* committed to *Peter* ſo long ago, *Mat.*16. do their work: opening the door of faith firſt to the Gentiles, which never was ſhut ſince, nor ever will be whileſt there is a Church to be upon the earth. *Jonah at Joppa*, and *Simon bar Jona* there, both ſent to the Gentiles, compare together.

Upon *Peters* preaching, the Holy Ghoſt fals upon thoſe Gentiles that were preſent, to the amazement of thoſe of the Circumciſion that had come with *Peter*: for they had not only not ſeen the like before, but had been trained up, while in their Judaiſm, under a *maxime* of a clean contrary tenour, which taught them *That the Holy Ghoſt would dwell neither upon any Heathen, nor upon any Jew in a Heathen Country. Cæſarea* was [as the Jews reputed] בין התחומין *between the borders*: that is, a place diſputable whether to account within the Land or without, or indeed both, *Juchas* fol. 74. And ſo were alſo other places upon this Weſtern border of the Land, the great ſea ſhore: as *Acon* or *Ptolemais*, *Jeruſ. challah* fol.60. col.2. *Aſcalon*, Idem *Sheviith* fol. 36. 3. and divers others, but all things computed, no fitter place in the Land could have been choſen for the beginning of this great work of bringing Jews and Gentiles together into one bound, then this: not only becauſe this City was both Jew and Gentile, within the Land and without, but alſo, becauſe here was the Roman Court the chief of the Gentiles: and the mentioning of *Corneiius* his being of the *Italian Band*, hinteth ſuch an obſervation.

The Holy Ghoſt at this its firſt beſtowing upon the Gentiles, is given in the like manner as it was at its firſt beſtowing upon the Jewiſh Nation, *Act.*2. namely by immediate infuſion: at all other times you finde mention of it, you finde mention of Impoſition of hands uſed for it. But here it may be obſerved withall, that whereas the fruit of this gift of the Holy Ghoſt was, that *they ſpake with tongues*, ver.46. it confirmeth that which we ſpake at *Chap.*2. *viz.* that the firſt fruit of this gift of tongues was, that they that had it, were inabled to ſpeak and underſtand the Originals of the Scripture: And here it appeareth more plainly then there: And more plainly ſtill in thoſe twelve at *Epheſus*, Acts 19. 6. And thoſe that ſpake with Tongues in the Church of *Corinth*, 1 *Cor.*14. For to what purpoſe was it for them to ſpeak there with Tongues where they all underſtood the ſame Language? It was not to gibber and talk in ſtrange Language that men might admire but not underſtand, but it was for edification of others, yea and for edifying of himſelf that ſo ſpake, 1 *Cor.* 14. 4. *He that ſpeaketh a tongue edifieth himſelf*: How? what could he ſpeak in any ſtrange Language to his own edification, which he might not as much edifie himſelf by, had he ſpoken it in his own native tongue? But only that this is meant, his ability by the gift of tongues, to underſtand and ſpeak the Originall language of the Scripture, was both for his own edification and the edification of others. Suppoſe one in the Church of *Corinth* could ſpeak *Perſick*, *Arabick*, *Ethiopick*, &c. and did chatter theſe Languages among them; he could not poſſibly ſpeak any thing in thoſe Tongues [though interpreted] that could edifie the people any more, then if he ſpake it in his mother tongue: But if he ſpake and underſtood and uttered the Originall language of Scripture, that if interpreted, would edifie: and he could not ſpeak in his mother tongue, unleſſe taken from thence, what he might ſpeak thence.

Peter returning to *Jeruſalem* is taken to task by ſome of the Circumciſion for going in to the Gentiles and eating with them: a thing of unſpeakable deteſtation to the Jews: Hence theſe alluſions: *Let him be to thee as a Heathen*, Matth.18.: *With ſuch a one no not to eat*, 1 Cor.5. We finde not any ſuch quarrell at *Peter* and *John* for going down

to

to *Samaria*, though the *Samaritans* were as odious to the Jewish Nation as people could be, but they were neither uncircumciſed, nor Idolaters: both which, eſpecially the later, bred their deteſtation of the Heathen.

CHRIST. XLI.

ACTS CHAP. XI. *from* Ver. 19. *to the end of the Chapter.*

AS *Caſarea* the ſeat of the *Roman* Governour of *Judea*, firſt ſeeth the door of faith opened to the Gentiles, ſo *Antioch* the ſeat of the *Roman* Governour of *Syria*, firſt heareth the name *Chriſtian*.. Theſe of the hundred and twenty Miniſters [mentioned, *Acts* 1.15.] that had fled upon the perſecution raiſed againſt *Steven*, went preaching up and down firſt as farre as the bounds of *Judea* extended: then ſome of them ſtepped out, as farre as into *Phenice*, *Cyprus* and *Syria*, but all this whiſe dealing with the Jews only. At laſt ſome of them at *Antioch* ἐλάλουν πρὸς τοὺς Ἕλληνιστὰς *ſpake to the Helleniſts*, *ver.*20. Here the word *Helleniſts* is of doubtfull interpretation: only this is doubtleſſe in it, that it means not *Jews*, as the word doth, *Acts* 6.1. for it is ſet in oppoſition to them, *ver.*19. Doth it mean Proſelytes then? That it cannot neither, for they were reputed as Jews to all purpoſes. Means it Heathens? Yes, that is undoubted it doth, both by the ſcope of the ſtory here, and by the quarrell urging theſe believers at *Antioch* to be Circumciſed, *Chap.*15. But why then ſhould they be called *Helleniſts* rather then *Hellenes*? Some conceive, becauſe they were become גרי תושב *Proſelyte ſojourners*, meaning that they had forſaken their Idolatry: as *Cornelius* had done his, though he were not גר צדק *a Proſelyte circumciſed*: But what if theſe were native *Syrians* by pedegree and language, could they then for that be called *Helleniſts* or *Greeks*? The word therefore muſt mean, that they were ſuch as were *Syrogrecians*; *Antioch* it ſelf indeed having been once the head of the *Syrogrecian* Empire: *Hellenes* or purely *Greeks* they could not be called [though it will not be denied they ſpake that Language] becauſe they were not only no inhabitans of that Country, but not altogether of that blood: but ſuch as were of a mixture of *Syrian* and *Greek*; the progeny of the old plantations and infranchiſments of the *Syrogrecian* Monarchy. Whatſoever their title *Helleniſts* includeth, they being undoubtedly Heathens, it ſheweth that theſe Miniſters preached to them, underſtood of the liberty given to preach to the Gentiles, and the paſſage betwixt *Peter* and *Cornelius*, or they durſt not have been bold to have gone beyond the partition wall without their warrant: And the readineſſe of the Church at *Jeruſalem* to ſend *Barnabas* to them, ſhews that they alſo were ſatisfied in this matter, and ſo this evidenceth that this ſtory was after that about *Cornelius*.

Their ſending *Barnabas*, and his fetching *Saul* to the ſame work with him, giveth ſome confirmation of that which was touched before, namely that it is very probable that *Barnabas* knew of his own being deſigned for a Miniſter to the uncircumciſion, and of *Pauls* being joyned with him in that work, a great while before they were ſent away from *Antioch* upon it: They now ſpend a whole year in the Church there, and there the Name *Chriſtian* is firſt taken up, and that in a Gentile Church. *Antioch* of old had been called *Hamath*, but now it bare the name of one that had been as bloody a perſecutor of the Church and truth, as the Church of *Iſrael* had ever ſeen, *Antiochus*. The very name of the place may raiſe a meditation.

ACTS CHAP. XII, XIII.

HEre we meet with ſome ſcruple in Chronology, and about the precedency of the ſtory in theſe two Chapters: for though the actions in *Chap.*12. be laid firſt, and that very properly, that the ſtory of *Peter* may be taken up together, and concluded before the ſtory of *Paul* come in, which is to be followed to the end of the Book, yet there may be juſt queſtion whether, the ſending of *Paul* and *Barnabas* from *Antioch* to preach among the Gentiles, which is handled in the beginning of *Chap.*13. were not before ſome, if not all thoſe things related in *Chap.*12. And the queſtion ariſeth from theſe two ſcruples. 1. Becauſe it is doubtfull, in what year of *Claudius* the famine was, that is ſpoken of *Chap.*12.28. And 2. becauſe it is obſcure, how long *Paul* and *Barnabas* ſtaid at *Antioch* after their return from *Jeruſalem*, Chap.12.25. before they were ſent

away among the Gentiles. But about this we need not much to trouble our ſelves: ſince as to the underſtanding of the ſtories themſelves, there can be little illuſtration taken from their time: ſave only as to this, that the publick Faſt in the Church of *Antioch*, may ſeem to have ſome relation to ſome of the ſad ſtories mentioned before, as coincident with them, or near to them; namely, either the famine through the world, *Chap.*11.28. or the Perſecution in the Church, *Chap.*12. We ſhall not therefore offer to diſlocate the order of the ſtories, from that wherein they lie, the Holy Ghoſt by the intertexture of them rather teaching us, that ſome of them were contemporary; then any way incouraging us to invert their order. Only theſe things cannot paſſe unmentioned, toward the ſtating of their time and place, partly of coincidency, and partly of their ſucceeding one the other, and which may help us better to underſtand both.

1. That whereas *Dion* the *Roman* Hiſtorian *lib.*60. hath placed a ſore famine [at leaſt at *Rome*] in the time of *Claudius*, in his ſecond year: *Joſephus* carries it, *Antiq. lib.*12. *cap.*2. as if the bitterneſſe of it at *Jeruſalem*, were in his fourth, which *Euſeb. in Chron.* determines poſitively; both may be true; for, for famines to laſt ſeverall years together is no ſtrange thing in Hiſtory, Divine or Humane, nor in experience in our own age.

2. That *Herod Agrippa*'s murdering of *James*, and impriſoning of *Peter* could not be before the third year of *Claudius*: for *Joſephus* a witneſſe impartiall enough in this caſe, informs us, that *Claudius* in his ſecond Conſulſhip, which was indeed the ſecond year of his reign, made an Edict in behalf of the Jews, and ſent it through the world, and after that ſent *Agrippa* away into his own Kingdom: Now his Conſulſhip beginning the firſt of *January*, it was ſo next impoſſible that thoſe things ſhould be done at *Rome*, and *Agrippa* provide for his journey and travell it, and come to *Jeruſalem*, and murder *James* and apprehend *Peter*, and all before the Paſſeover, unleſſe he haſted as it had been for a wager, that he that can believe *Peter* to have been impriſoned in *Claudius* his ſecond year of Conſulſhip and reign, muſt exceedingly ſtraiten the time of theſe occurrences, to make room for his belief.

3. In the third year of *Claudius*, therefore, are thoſe ſtories in *Chap.*12. to be reputed; only the laſt, about *Herods* death, in the beginning of his fourth, for a Paſſeover in his fourth *Herod* lived not to ſee.

4. It may be obſerved that *Luke* hath placed the going up of *Paul* and *Barnabas* with the alms of the Church of *Antioch* to the poor of *Judea*, before the murder of *James*, *Chap.*11.30. but their return thence, not till after that, and *Herods* death, *Chap.*12.25. not that thereupon we are neceſſarily to think that they ſtaid there ſo long, as while all thoſe things in *Chap.*12. were acting, but that by that relation the ſtory of *Paul* and *Barnabas* is begun again, and we may very well conceive, for all that *poſtſcript* of *Luke* after the ſtory of *James* his Martyrdom, *Peters* impriſonment, and *Agrippa*'s death, their return to *Antioch*, and going from thence among the Gentiles, *Chap.*13. to have been at that time while ſome of the things in *Chap.*12. occurred.

We will therefore take the Chapters up in the order in which they lye, and only carry along with us in our thoughts, a ſuppoſall that ſome of the ſtories in either might concurre in time. And becauſe we have found here ſome need to look after the Years of the Emperour, which we have not had before, and ſhall have much more, forward, eſpecially when we come up to the times of *Nero*, it may not be amiſſe to affix their Years alſo, as they went along concurrent with the Years of our Saviour.

CHRIST. XLII.	CLAUDIUS. II.

The famine begun: the Church of *Antioch* ſend relief into *Judea*.

ACTS

CHRIST. XLIII.

CLAUDIUS. III.

ACTS CHAP. XII *from the beginning to* Ver. 20.

JAMES beheaded by *Herod*, for ſo doth the Jews Pandect help us to underſtand theſe words, *He ſlew James with the ſword.* Talm. in Sanhedr. per. 7. hal. 3. *They that were ſlain by the ſword were beheaded, which alſo was the cuſtom of the Kingdom*; that is, of the *Romans*.

The ceremonious zeal of *Agrippa* in the Jewiſh way, bending it ſelf againſt the Church, may be conſtrued as a Jewiſh act, wicked, as upon the ſcore of that Nations wickedneſſe and guilt.

The underling condition in which they had lain all the time of *Caius* [he having no good affection to that people] being now got looſe and aloft knows no bounds: and being ſomewhat countenanced by the Edict of *Claudius*, they cannot be content with their own immunities, unleſſe they ſeek alſo the ſuppreſſion of the Chriſtian Church. Though *Claudius* his Proclamation had this ſpeciall clauſe and caveat, μὴ δεῖν τῶν ἄλλων ἐθνῶν δεισιδαιμονίαν ἐξουθενίζειν, *that they ſhould not go about to infringe the liberty of other mens Religion*. This unbounded incroaching of theirs did within a little time cauſe the Emperour, who had now made a Decree for them, to make another againſt them.

Peter deſigned by the murderer for the like butchery, eſcapes by miracle: and the Tyrant before that time twelve moneth, comes to a miraculous fearfull end.

ACTS CHAP. XIII. *from beginning to* Ver. 14.

THE Divine Hiſtorian having hitherto followed the Story of the Church and Goſpel as both of them were dilated among the Jews, and therein pitched more eſpecially upon the Acts of *Peter* and *John* the ſingular Miniſters of the Circumciſion, more peculiarly *Peters*: he doth now turn his Pen, to follow the planting and progreſſe of the Goſpel among the Gentiles, and here he inſiſteth more eſpecially upon the Story of *Paul* and *Barnabas* the ſingular Miniſters of the uncircumciſion, more peculiarly *Pauls*.

There were now in the Church of *Antioch* five men which were both *Prophets and Teachers*, or which did not only inſtruct the people and expound the Scriptures, but had alſo the Prophetick ſpirit and were partakers of Revelations: For though *Prophets* and *Teachers* were indeed of a diſtinct notion, 1 *Cor.* 12. 28. *Epheſ.* 4. 11. and their abilities to teach were accordingly of a diſtinct originall, namely the former by revelation, and the latter by ſtudy, yet κατὰ τὸν ἴσον ἐκκλησίας, [which phraſe may not paſſe without obſervation] according to the ſtate of the Church then being, they not only had prophetick Teachers, but there was a kinde of neceſſity they ſhould have ſuch, till time and ſtudy had inabled others to be Teachers, which as yet they could not have attained unto, the Goſpel having been ſo lately brought among them.

Among theſe five, the names of *Barnabas* and *Saul* are no ſtrangers to the Reader, but the other three are more unknown.

1. *Simeon who was called Niger*: If the word *Niger* were Latine, it might then fairly be conjectured, that this was *Simon of Cyrene*, the Mooriſh complexion of his Country juſtly giving him the title of *Simeon the black*: but ſince the Patrionymick, *Cyrenean*, is applied only in the ſingular number to the next man *Lucius*, and ſince the word נִיגֶר was then uſed among the Jews in ſeverall ſignifications, as may be ſeen in *Aruch*, we ſhall rather conceive this man a *Cypriot* from *Chap.* 11. 20. and as *Barnabas* alſo was, *Chap.* 4. 36. and his ſurname *Niger* whatſoever it ſignified, uſed to diſtinguiſh him from *Simon Peter*, and *Simon the Cananite*.

2. *Lucius of Cyrene*: Held by ſome and that not without ſome ground to be *Luke* the Evangeliſt: which it is like hath been the reaſon, why antiquity hath ſo generally held *Luke* to be an *Antiochian*: true, in regard of this his firſt appearing there under this name *Lucius* though originally a *Cyrenian*, and educated as it may be ſuppoſed in the *Cyrenian* Colledge or Synagogue in *Jeruſalem*, Chap. 6. 9. and there firſt receiving the Goſpel. In

Rom.

*Rom.*16.21. *Paul* ſalutes the *Roman* Church in the name of *Lucius*, whereas there was none then in *Pauls* retinue whoſe name ſounded that way but only *Luke*: as we ſhall obſerve there.

3. *Manaen, who had been brought up with Herod the Tetrach.* *Juchaſin fol.*19. mentioneth one *Menahem* who was once Vicepreſident of the Sanhedrin under *Hillel*, but departed to the ſervice of *Herod* the great, with fourſcore other eminent men with him: of whom we gave ſome touch before: It may be this was his ſonne, and was called *Manaen* or *Menahem* after the father, and as the father was a great favourite of *Herod the great* the father, ſo this brought up at Court with *Herod the Tetrach* the ſonne.

As theſe holy men were at the publick miniſtration with faſting and prayer, the Holy Ghoſt gives them advertiſement of the ſeparating of *Paul* and *Barnabas*, for the Miniſtry among the Gentiles. A miſſion that might not be granted, but by ſuch a divine warrant; conſidering how the Gentiles had alwaies lain behind a partition wall to the Jews: For although *Peter* in the caſe of *Cornelius* had opened the door of the Goſpel to the Heathen, yet was this a farre greater breaking down of the partition wall, when the Goſpel was to be brought into their own Lands and to their own doors: When God ſaith, *Separate them to the work wherennto I have called them*, it further confirmeth that it was and had been known before that they ſhould be Miniſters of the uncircumciſion.

The Romiſh gloſſaries would fain ſtrain *the Maſſe* out of the word Λειτουργοντων, and the *Rhemiſts* think they have done us a courteſie, that they have not tranſlated it to that ſenſe: whereas, beſides that the word naturally ſignifieth any publick miniſtration, the Holy Ghoſt by the uſe of it ſeemeth to have a ſpeciall aim, namely to intimate to us, that this was a publick faſt, as well as another publick miniſtration. Publick faſts were not ordinary ſervices, and they were not taken up but upon extraordinary occaſions, and what the preſent occaſion might be, had been a great deal better worth ſtudying upon, then how to make the Greek word ſpeak *the Maſſe* which it never meant.

How publick faſtings and daies of humiliation were uſed by the Jews, and upon what occaſions, there is a ſpeciall Treatiſe in the *Talmud* upon that ſubject, called *Taanith*, and the like in *Maymony*, that beareth witneſſe: and it was no whit unſutable to the Goſpel, upon the like exigencies to uſe the like kinde of ſervice and devotion: And the preſent famine that was upon all Countries might very well miniſter occaſion to this Church at *Antioch* at this preſent for ſuch a work, for we cannot but ſuppoſe that the famine was now in being.

Whatſoever the occaſion was, the Lord, in the midſt of their humiliation, pointeth out *Paul* and *Barnabas*, for an imployment of his own, who were but a while ago returned from an imployment of the Churches: And ſo the other three *Simeon*, *Lucius*, and *Menaen*, underſtanding what the Lord meant, and having uſed another ſolemn day in faſting in prayer, lay their hands upon them and ſet them apart by Ordination. According as the ordaining of Elders among the Jews was by a *Triumvirate*, or by *three Elders*. Sanhedr. per.1.halac.3.

This is the ſecond Impoſition of hands ſince the Goſpel began, which did not conſer the Holy Ghoſt with it [for theſe two were full of the Holy Ghoſt before:] and this is the firſt Ordination of Elders ſince the Goſpel, that was uſed out of the Land of *Iſrael*. Which rite the Jewiſh Canons would confine only to that Land. *Maym.* Sanhedr. per.4. Which circumſtances well conſidered, with the imployment that theſe two were to go about, and this manner of their ſending forth, no better reaſon I ſuppoſe can be given of this preſent action, then that the Lord hereby did ſet down a platform of ordaining Miniſters in the Church of the Gentiles to future times.

Paul and *Barnabas* thus deſigned by the Lord and ordained and ſent forth by this *Triumvirate* and guided by the Holy Ghoſt, they firſt go to *Selencia*: moſt likely *Seleucia Pieria*, of which *Strabo* ſaith, that *it is the firſt City of Syria from Cilicia*, Geogr. lib.14. to which *Pliny* aſſenteth, when he meaſureth *the breadth of Syria, from Seleucia Pieria to Zeugma upon Euphrates*, Nat.hiſt.lib.5 cap.12. The reaſon of their going thither may be judged to be, that they might take ſhip for *Cyprus*, whither they intended, for that this was a Port, appeareth by what follows in *Strabo*, when he ſaith, *That from Seleucia to Soli is about a thouſand furlongs ſail*: and ſo it is plain in *Lukes* text when he ſaith, *they departed unto Seleucia, and from thence they ſailed to Cyprus*: where let us now follow them.

Cyprus

Cyprus was a Country ſo exceeding full of Jews, that it comes in for one in that ſtrange ſtory that *Dion Caſſius* relates in the life of *Trajan*. *The Jews* [ſaith he] *that dwelt about Cyrene, chooſing one* Andrew *for their Captain, ſlew the Greeks and Romans, and ate their fleſh, and devoured their inwards, and beſmeared themſelves with their blood, and wore their ſkins. Many they ſawed aſunder from the head downward: others they caſt to wilde beaſts: many they made to ſlay one another, ſo that there were two hundred and twenty thouſand deſtroyed in this manner. There was the like ſlaughter made in Ægypt and Cyprus, where there alſo periſhed two hundred and fourty thouſand. From whence it is that a Jew may not ſince come into Cyprus: and if any by ſtorms at ſea be driven in thither they are ſlain. But the Jews were ſubdued by others, but eſpecially by Lucius whom Trajan ſent thither.* This was the native Country of *Barnabas*, Act.4.36.

Although theſe two Apoſtles were ſent to the Gentiles, yet was it ſo far from excluding their preaching to the Jews, that they conſtantly began with them firſt in all places where they came.

They begin at *Salamis*, the place next their landing, *and there they preached in the Synagogues of the Jews, having John Mark for their Miniſter.*

From thence they travailed preaching up and down in the Iland, till they come to *Paphos* which was at the very further part of it, toward the Southweſt Angle. There they meet with a Magicall Jew called *Barjeſus*, and commonly titled *Elymas*, which is the ſame in ſenſe with *Magus*: Such Jewiſh deceivers as this went up and down the Countries to oppoſe the Goſpel, and to ſhew Magicall tricks and wonders, for the ſtronger confirming of their oppoſition. Such were the *vagabond Jews exorciſts*, Act.19.13. and of ſuch our Saviour ſpake, *Matth.*24.24. and of ſome ſuch we may give examples out of their own Talmudicall Writers. And here we may take notice of a threefold practice of oppoſition that the Jews uſed in theſe times and forward againſt the Goſpel and the ſpreading of it, beſides open perſecution unto blood.

1. Much about theſe times was made the prayer that hath been mentioned which was called ברכת מינים *The prayer againſt Hereticks*, which became by injunction one of their daily prayers. *Maymony* ſpeaketh the matter and intent of it in his Treatiſe *Tephillah*, in theſe words: *In the daies of Rabban Gamaliel, Hereticks increaſed in Iſrael.* [by Hereticks he meaneth thoſe that turned from Judaiſm to Chriſtianity] *and they troubled Iſrael, and perſwaded them to turn from their Religion. He ſeeing this to be a matter of exceeding great conſequence, more then any thing elſe, ſtood up, he and his Sanhedrin, and appointed a prayer, in which there was a petition to God to deſtroy thoſe Hereticks: and this he ſet among the common prayers, and appointed it to be in every mans mouth, and ſo their daily prayers became nineteen in number.* Pereh 2. So that they daily prayed againſt Chriſtians and Chriſtianity.

2. The Jews had their emiſſaries every where abroad, that to the utmoſt in them cried down the Goſpel, preached againſt it, went about to confute it, and blaſphemed it and *Chriſt* that gave it: Of this there is teſtimony abundant in the New Teſtament: and in the Jews own Writings.

And 3. they were exceeding many of them skilled in Magick, and by that did many ſtrange things, by ſuch falſe miracles ſeeking to outface and vilifie the Divine miracles done by *Chriſt* and his Apoſtles: and ſtriving to confirm their own doctrines which oppoſed the Goſpel, by backing them with ſuch ſtrange and wondrous actings. *Juchaſin* ſpeaks of *Abba Chelchiah*, and *Chamin*, and *Chamina Ben Duſa*, מלומדים בניסים *men ſkilled in miracles*, fol.20. And the *Jeruſ. Talmud* ſpeaks of their inchantings, and magicall tricks in *Shabb.* fol.8 col.2.& 3. *Sanhedr.* fol.25. col.4. nay even of their charming *in the Name of Jeſu.* Shabb.fol.14.col.4.

Paul miraculouſly ſtrikes *Elymas* blind, and inlightens *Sergius Paulus* with the light of the Goſpel. This was at *Paphos* where old ſuperſtition dreamed of the blinde God *Cupid*. Doting *Elymas* grope for thy fellow. The firſt miracle wrought among the Gentiles is ſtriking a perverſe Jew blinde, which thing may very well become an Allegory.

From *Paphos* they go to *Perga* in *Pamphylia*, and there *John* departs from them and returns to *Jeruſalem*: but what was the occaſion is hard to conjecture. Whether it were that he heard of *Peters* trouble and danger that he had been in at *Jeruſalem*, and deſired to ſee him, for that he had ſome ſpeciall intereſt and familiarity with *Peter*, may be collected from 1 *Pet* 5.14. and in that *Peter* was ſo well acquainted at his mothers houſe,

Act.

*Act.*12.12,&c. Or whether in regard of this his relation to *Peter* the Minister of the Circumcision, he made it nice to go among the Gentiles into the thickest of which he saw they were coming every day more then other. For at *Paphos* where they had last been, was a Temple of *Venus*, and at *Perga*, where they now are, was a Temple of *Diana*. *Strab.*lib.14. *Pomp. Mela.* lib.1. cap.14. Or whatsoever the matter was, his departure was so unwarrantable, that it made a breach betwixt him and *Paul* for the present, nay it occasioned a breach betwixt *Paul* and *Barnabas* afterward. And so we leave him in his journey to *Jerusalem*, whither when he came, he staied there till *Paul* and *Barnabas* came thither again.

CHRIST. XLIV. CLAUDIUS. IV.

ACTS CHAP. XII. *from* Ver.20. *to* Ver.24.

HERODS death was in the beginning of this year, the fourth of *Claudius* or neer unto it, according as *Josephus* helpeth us to compute, who testifieth that the third year of his reign was compleated a little before his death. *Vid. Antiq.* lib.19. cap.7. He left behinde him a sonne of seventeen years old, in regard of whose minority, and thereby unfitnesse to reign, *Claudius* sent *Cuspius Fadus* to Govern his Kingdom. His daughters were *Berenice* sixteen years old, married to *Herod* King of *Chalcis* her fathers brother: And *Mariam* ten years old, and *Drusilla*, six, who afterward married *Felix*.

CHRIST.	CLAUDIUS.
XLV.	V.
XLVI.	VI.
XLVII.	VII.
XLVIII.	VIII.
XLIX.	IX.

ACTS CHAP. XIII. *from* Ver. 14. *to the end of the Chapter.* *And* CHAP. XIV.

AT the fifteenth Chapter we have some fastnesse of the time, *viz.* in what year the Council at *Jerusalem*, as it is commonly called, did occurre; which certainty we have not of the times of the occurrences henceforward thitherto: so that since we cannot determinately point any passage to its proper year, we must cast them in grosse under this grosse summe of years, and distribute them to their proper seasons by the best conjecture we can.

From *Perga* in *Pamphilia*, *Paul* and *Barnabas* come to *Antioch* in *Pisidia*, and on the Sabbath day going into the Synagogue, are invited by the Rulers of the Synagogue, after the reading of the Law and Prophets to speak a word of exhortation to the people: But how could the Rulers know that they were men fit to teach? It may be answered, By former converse with them in the City, and it is very like that the Rulers themselves had drunk in some affection to the Gospel by converse with them, which made them so ready to urge them to preach: For it is not imaginable that this was the first time that they had seen them: nor that they came to Town that very day, but that they had had some converse before.

Paul preacheth: and the Synagogue broke up, and the Jews gone out, the Gentiles desired that the same words might be preached to them in the week between, εἰς τὰ μεταξὺ σάββατον: namely on the *second and fifth daies of the week* following, which were Synagogue daies, on which they met in the Synagogues as on the Sabbath day: And which daies, their traditions said, were appointed for that purpose by *Ezra*. Talm. in Bava Kamah. per.7. *R. Sol.* and *Nissim in Chetubboth* per.1. in *Alphes*. Their preaching on those daies had so wrought, that on the next Sabbath almost all the City was gathered together to hear the word: and many of the Gentiles receive it, but the Jews stirred up some female unbelieving proselytes against them, and some of the chief of the City, so that they drave them out of those coasts, and they shaking off the dust of their feet against them

them go to *Iconium*. This Ceremony injoyned them by their Maſter, *Matth.*10.14. was not ſo much for any great buſineſſe put in the thing it ſelf, as that even from a *tenet* of their own, they might ſhew how they were to be reputed of. It was their own *Maxime*, *That the duſt of a Heathen Country or City did defile or make a perſon unclean.* Toſaphta ad Kelim per.1. hath this ſaying, *In three things Syria was like unto any Heathen Land: The duſt of it made a perſon unclean, as the duſt of any other Heathen Country did*, &c. So that their ſhaking off the duſt of their feet againſt them, was to ſhew that they reputed them and their City as Heatheniſh.

ACTS CHAP. XIV.

AT *Iconium* they continue long, and with good effect, but at laſt they are in danger of ſtoning, and thereupon they ſlip away to *Lyſtra* and *Derbe* Cities of *Lycaonia*, and *to the region that lieth round about*: That region *Strabo* deſcribeth *lib.*12. where among other particulars he tels that *Derbe* lay coaſting upon *Iſauria*, and in his time was under the dominion of *Amyntas*. At *Lyſtra* or *Derbe Paul* converteth *Lois* and *Eunice*, and *Timothy*, and as ſome will tell you, here, or at *Iconium* he converteth *Tecla*. For healing a Creeple they are firſt accounted Gods, but preſently by perſwaſion of ſome Jews, *Paul* is ſtoned, but being reputed dead, recovereth miraculouſly. From thence they go to *Derbe*, and return to *Lyſtra*, *Iconium* and *Antioch*, and ordain Elders in thoſe Churches. Χειροτονήσαντες, *ver.*24. is unproperly rendred here *Per ſuffragia creantes Preſbyteros*: for ſo they could not do; there not being a man in all theſe Churches fit to be choſen a Miniſter, or qualified with abilities for that Function, unleſſe the Apoſtles by Impoſition of hands beſtow the holy Ghoſt upon them, which might inable them: For the Churches being but newly planted, and the people but lately converted, it would be hard to finde any among them ſo thoroughly completed in the knowledge of the Goſpel as to be a Miniſter: but by the Apoſtles hands they receive the Holy Ghoſt, and ſo are inabled. It is true indeed, the Greek word in the firſt ſenſe denoteth ſuffrages, but that is not the only ſenſe. And ſo doth the word סמך in the proper ſenſe ſignifie *laying on of hands*, yet there was סמיכות ordination that was without it. *Maym. in Sanhedr.* 4. כיצד היא הסמיכה לדורות *How is ordination to be for perpetuity? Not that they lay their hands on the head of the Elder, but call him Rabbi, and ſay, Behold thou art ordained*, &c.

CHRIST. L. CLAUDIUS. X.

ACTS CHAP. XV.

WE are now come up to the Council at *Hieruſalem*. The occaſion of which was the buſie ſtirring of ſome, who would have brought the yoke of *Moſaick* obſervances upon the neck of the converted Gentiles. Multitudes of the Jews that beleeved, yet were zealous of the Law, *Act.*21.20. and it was hard to get them off from thoſe Rites, in which they had been ever trained up, and which had been as it were an inheritance to them from their fathers: This bred this diſturbance at the preſent, and in time an Apoſtacy from the Goſpel of exceeding many. Antiquity hath held that *Cerinthus* was the chief ſtickler in this buſineſſe; but whoſoever it was that kindled it, it was a ſpark enough to have fired all had it not been timely prevented.

Paul and *Barnabas* who had chiefly to deal in the miniſtration to the Gentiles, are ſent from *Antioch* to *Jeruſalem* to conſult the Apoſtles about this matter. This is the ſame journey and occaſion that is ſpoken of *Gal.*2. *Then fourteen years after I went up again to Jeruſalem with Barnabas and took Titus with me. And I went up by revelation*, &c. Not but that he was ſent by the Church as *Luke* hath aſſerted here, *ver.*2. but that the Church was directed by revelation to take this courſe for the ſetling of the queſtion, namely to ſend up to the Apoſtles at *Jeruſalem*. And hence we may fix the time of this buſineſs, if it be reſolved from whence the beginning of theſe fourteen years is to be dated, namely whether he mean fonrteen years after his firſt converſion, or fourteen after his former journey to *Jeruſalem*, mentioned *Gal.*1.18. which he took three years after his converſion. The later is the more undoubted, upon theſe two obſervations. 1. It were

exceeding obſcure, and is exceeding unagreeable to Scripture accounting, to reckon the later ſumme of fourteen years from the time of his converſion, and not from the number or time that went next before, which was his being at *Jeruſalem* three years after he was converted. 2. His ſcope in that his diſcourſe is, not to ſhew barely what journeys he took to *Jeruſalem* after his converſion, but to ſhew how long he preached among the Gentiles and abroad out of *Judea* time after time, and yet when he came to the Apoſtles to *Jeruſalem*, they found no fault with him, nor with the courſe he took in his Miniſtry. After I was converted I went not to *Jeruſalem* to conſult the Apoſtles, but went into *Arabia*, and back again to *Damaſcus*, and ſo preached up and down, one utterly unknown by face to the Apoſtles; yet when after three years thus doing I came up to *Peter* the Miniſter of the Circumciſion, he was ſo farre from contrarying the courſe that I had gone, that he gave me fifteen daies entertainment. And after that time I went through *Syria* and *Cilicia*, and abroad among the Gentiles, yet after fourteen years imployment in this kinde, when I went up to *Jeruſalem* again, I found fair reſpect with the Apoſtles and they gave me the right hand of fellowſhip. This drift of the Apoſtle being obſerved in that place, which cannot be denied, if his main purpoſe through the whole Epiſtle be obſerved, it evidently ſtateth the time of this journey to *Jeruſalem* to be ſeventeen years after his converſion.

* κατ' ἰδίαν. When *Paul* and *Barnabas* came to *Jeruſalem*, they applied themſelves * ſingularly to *Peter*, *James* and *John* the Miniſters of the Circumciſion, and imparted to them the doctrine, and manner of dealing that they had uſed among the Gentiles, *Gal.*2.2. And this they did that they might clear themſelves of all falſe rumours, that might be laid to their charge [as if they croſſed the doctrine and minde of the Apoſtles] and that they might have their judgement and concurrence along with them. With *Paul* there was *Titus*, who hitherto had been uncircumciſed, all along in his attending and accompanying *Paul*: and even now at *Jeruſalem*, though he were before the Apoſtles of the Circumciſion, yet was he not forced to be circumciſed there neither; becauſe there were ſome falſe brethren who lay upon the catch to obſerve and ſcandall the liberty of the Goſpel that the Apoſtles uſed, and they were unwilling to give way to them in any ſuch condeſcenſion, leaſt they ſhould have wronged the Goſpel. For though *Paul* allowed the Circumciſion of *Timothy*, and though even theſe Apoſtles perſwaded *Paul* to uſe ſome of the *Moſaick* ceremonies, *Act.*21.24. for avoiding offence to the weak, and for the more winning of thoſe that were well ſatisfied, yet would they not yield an inch in any ſuch thing to theſe catchpoles that lay upon the lurch, to ſpy out ſomething if it might have been whereby they might have diſgraced the Goſpel.

Well: the reſult of the Apoſtles conference is, that the three of the Circumſion, neither detracted from what the two of the uncircumſion had done already, nor added any more things to be done by them hereafter: But they agree that *Paul* and *Barnabas* ſhould go to the Heathen, and they themſelves to the Circumciſion: deſiring only that though they went among the Gentiles, yet they would remember the poor of the Circumciſion, which they conſented to, and all was well concluded betwixt them.

But they that urged for the impoſition of *Moſes* his yoke would not be ſo ſatisfied, but the matter muſt come to a publick canvaſſe, and ſo the Elders alſo met together with thoſe Apoſtles to conſider of it.

Peter would have none of *Moſes* burdens laid upon the Gentiles, becauſe he himſelf had ſeen them to have been partakers of the holy Ghoſt, in as free and full a meaſure, as they had been that had been moſt *Moſaicall*. *Paul* and *Barnabas* affirmed that they had ſeen the like, and therefore what needed the Gentiles to be troubled with theſe obſervances, ſeeing they were ſo eminent in gifts of the Spirit as well as they of the Circumciſion and what could theſe adde to them. But *James* findeth out a temper betwixt thoſe that would have all theſe yokes impoſed, and thoſe that would have none, that ſo the Jews might have the leſſe offence, and the Gentiles no burden neither. And that was, that the Gentiles might be required to refrain from eating things offered to Idols, and ſtrangled, and blood, and fornication. The three firſt were now become things indifferent [however ſtrictly they had been impoſed by the Law before] *Chriſt* having by his death done down the partition wall, and laid theſe things aſide as uſeleſſe when there was to be no diſtinction of meats or Nations any more: yet becauſe the Jews were ſo glewed to theſe things that the tearing of them away ſuddenly, would in a manner have fetched up skin

and

and flesh and all, therefore the whole Councill upon the motion of *James* think it fit that the Gentiles should thus farre Judaize, till time and fuller acquaintance with the Gospel might make both Jews and Gentiles to lay these now needlesse nicetie aside.

The Jews about these things had these Canons among many others.

Avodah Zarah. per.2. *These things of Idolatry are forbidden, and their prohibition meaneth the prohibition of their use. Wine and vinegar used in Idolatry which at first was wine,&c. And flesh that was brought in for Idolatry is permitted to be used* [*viz.* before it was offered] *but what is brought out is prohibited.*

And bottles and cans used in Idolatry, and an Israelites wine put in them are prohibited to be used.

Maymon. in Avoda Zarah per.7. *A beast offered to an Idol is forbidden for any use: yea even his dung, bones, horns, hoofs, skin: yea though there were only a hole cut in the beast to take out the heart, and that alone offered.* Divers other things used in Idolatry are mentioned and prohibited.

The observing of all which helpeth to clear the distinction of the words used in the text, namely ἀλισγήματα τῶν εἰδώλων & εἰδωλοθυτα, for these properly were not one and the same thing, for every ἀλίσγημα τῶν εἰδώλων was not εἰδωλοθυτον, but *è contra*, every εἰδωλοθυτον was ἀλίσγημα. For divers things were used at an Idolatrous offering, which themselves were not offered, as knives, dishes and the like, which cannot be called εἰδωλόθυτα, and yet by these traditions were prophane and unclean, and prohibited to be used.

About not eating of blood, they expounded the prohibition of the Law in that point, unto this purpose, *He that eats blood to the quantity of an olive, if presumptuously, he is to be cut off, and if ignorantly, he is to bring a sin offering.* Talm. in Cherithuth per.1. & 3. Maym.in Maacaloth Asuroth per.6.

By *things strangled* their Canons understood any thing that died of it self, or that was not killed as it ought to be. *And he that ate to the quantity of an olive, of the flesh of any cattell that died of it self, or of any beast, or any fowl that died of it self, was to be whipt, as it is said, Ye shall eat no carcaise: and whatsoever was not slain as was fitting, is reputed as if dying of it self.* Talm. in Zevachin per.7. Maym.*ubi supr.* per.1. Therefore they had their rules about killing any beast that they were to eat, of which the Talmudick Treatise *Cholin* discusseth at large.

Now as concerning *fornication*, it is controverted, first whether it mean bodily or spirituall: and secondly, how it cometh to be ranked among things indifferent [as the other named were] it self being of no such indifferency, whethersoever is meant, the one or the other. The former certainly is not meant, for the words ἀλισγήματα εἰδώλων reacheth that the full, and more needed not to be spoken to that point: The later therefore is meant: but why named here with things indifferent? Not because it was indifferent as well as they: Nor because it was so very offensive to the Jews as were the other: for they made but little of fornication themselves, according to the common taking of the word *fornication:* but *fornication* here seemeth to translate their word עריות that meaneth with them *marriage in degrees prohibited:* which the Gentiles made no matter about: and so the Apostles would bring the convert Gentiles under obedience of the Law, *Levit.* 18.

Before we part from this Councill, as it is commonly called, we may thus farre take notice of the nature of it as to observe, that it was not a convention premeditated, and solemnly summoned, but only occasionall and emergent, and that it was only of those Apostles and Elders that were at *Jerusalem*, at the instant when the matter from *Antioch* was brought thither, and the other Apostles that were abroad were not fetched in, nor indeed needed any such thing: for the message from *Antioch* required not so much the number of voices, as the resolves of those Apostles that had especially to deal with the Circumcision: and whom the *Antiochian* Church doubted not to finde ready at *Jerusalem*.

The matter being determined, Letters are dispatched, with the Decrees, unto the Churches by *Paul* and *Barnabas*, and *Judas* and *Silas*: they come to *Antioch* and there abide a while: and at last go their severall waies, *Judas* to *Jerusalem*, and *Paul*, *Barnabas* and *Silas* away among the Gentiles.

It was the agreement between *Paul* and *Barnabas* on the one party, and *Peter*, *James* and *John* on the other, that those two should go among the Gentiles, and these three

among the Circumcision, *Gal.*2.9. *James* abode at *Jeruſalem* as the reſidentiary Apoſtle of that Country, *Gal.*2.13. *Act.*21.18. and there at laſt he ſuffered Martyrdom. *Peter* and *John* went abroad among the Jews diſperſed in forreign parts, ſo that at laſt you have *Peter* at *Babylon* in the Eaſt, and *John* at *Patmos* in the Weſt, and by this we may gueſſe how they parted their imployment between them.

When *Paul* and *Barnabas* are to ſet forth, they diſagree about *Marks* going with them. *Barnabas* being his uncle, would have had his company, but *Paul* denied it, becauſe of his departure from them before. *Mark* it ſeemeth was at *Antioch* at this time [and it may be a *quære* whether *Peter* were not there alſo, *Gal.*2.11.] and when the conteſt twixt *Paul* and *Barnabas* was ſo ſharp that they part aſunder, *Barnabas* taketh *Mark* and *Paul Silas*, and go their ſeverall waies, and it is queſtionable whether they ever ſaw one anothers faces any more. Onely *Paul* and *Mark* were reconciled again and came into very near ſociety, as we ſhall obſerve afterward.

CHRIST. LI. CLAUDIUS. XI.

ACTS CHAP. XVI.

PAUL and *Silas* having travelled through *Syria* and *Cilicia*, come to *Derbe* and *Lyſtra*: there he Circumciſeth *Timothy*, whom he intended to take along with him and to breed him for his ſucceſſor in the Miniſtry after his death. *Timothy* was a young man of very choice education, parts and hopes, and ſome remarkable Propheſies and predictions had been given concerning him, what an inſtrument he ſhould prove in the Goſpel, which made *Paul* to fix upon him, as one deſigned for him from heaven.

They ſet forth and travell *Phrygia* and *Galatia*, and when they would have gone into *Aſia* and *Bithynia* the Spirit forbad them, becauſe the Lord would haſten them into *Macedonia* unto a new work, and ſuch a one as they had not medled withall till now, and that was to preach to a *Roman* plantation, for ſo the text doth intimate that *Philippi* was, *ver.*12. and *ver.*21. and ſo ſaith *Pliny*, lib.4.cap.11. He had indeed been alwaies in the *Roman* dominions, but ſtill among other Nations, as Jews, Greeks, Syrians and the like, but we reade not that he was in any City of Romans till here. And his going to preach to that people is ſo remarkable, that the text ſeemeth to have ſet two or three notable badges upon it. For that Nation lieth under ſo many ſad brands in Scripture, and lay under ſo great an abominating by the Jews, that the Goſpels entring among them, hath theſe three ſingular circumſtances to advertiſe of it. 1. That the Spirit diverted *Paul* from *Aſia* and *Bithynia* to haſten him thither. 2. That he was called thither by a ſpeciall viſion, the like invitation to which he had not in all his travels to any other place. 3. The Penman doth not joyn himſelf in the ſtory till this very time. For hitherto having ſpoken in the third perſon, *he* and *they*, as *He came to Derbe*, ver.1. *They went through the Cities*, ver.4.&6. he cometh now to joyn himſelf, and to uſe the word *We* and *Us*. After he had ſeen the viſion immediatly *we* indeavoured to go into *Macedonia*, aſſuredly gathering that the Lord had called *us*, ver.10.

Yet was this City mixed alſo of abundance of *Jews* living among them, as that people was now diſperſed and ſowed in the moſt places of the Empire, from *Rome* it ſelf Eaſtward, however it was on this ſide: On the Sabbath, by a river ſide where the women it ſeemed uſed their bathings for purification, and where was a Synagogue, they preach and convert *Lydia* a proſelyteſſe, and ſhe is inſtantly baptized and her houſhold before ſhe go home, for ought can be found otherwiſe in the text: from whence we may obſerve what beleeving gave admiſſion to Baptiſm to whole houſholds. In this *Roman* Colony it is obſervable that the Synagogue is called *Proſſucha*, and that it is out of the Town.

Paul caſteth out a ſpirit of divination, and is thereupon beaten and impriſoned he and *Silas*, but inlarged by an earthquake, and the Jaylour is converted: and he and his family inſtantly baptized. After a little while *Paul* and *Silas* depart, having laid the foundation of a very eminent Church as it proved afterward: from which *Paul* in his Epiſtle thither, acknowledgeth as many tokens of love received, as from any Church that he had planted: and to which he made as many viſits afterward. When he departeth he had ordained

ordained no Miniſters there for ought can be gathered from the text, and it may be, he did not, till his return thither again, which was the courſe he had uſed in other Churches, *Acts* 14.23. He ſpeaketh of divers fellow-labourers that he had there in the Goſpel, both men and women, *Philip.*4.3. which cannot be underſtood of preaching, but that theſe being converted, they uſed their beſt indeavour to perſwade others to imbrace the ſame Religion, *&c.*

ACTS CHAP. XVII.

PAUL and *Silas* or *Silvanus*, and *Timothy* come to *Theſſalonica*, where they make many converts, but withall finde very much oppoſition. In three weeks ſpace, or very little more, they convert ſome Jews, many Proſelytes, and not a few of the chief Gentiles: women of the City: which number, conſidered with the ſhortneſſe of the time in which ſo many were brought in, and the bitterneſſe they indured from the unbelieving, made their piety to be exceedingly renowned all abroad, 1 *Theſſal.* 1. 6,7,8.

Perſecution driveth the Apoſtles to *Berea* another Town of *Macedonia*, Plin. *lib.*4. *cap.*10. there they found perſons better bred and better learned then that rabble mentioned *ver.*5. that they had met withall at *Theſſalonica*. The Jews called their learned men בני חורין *filii nobilium*: it may be *Lukes* εὐγενέστεροι, *ver.*11. tranſlates that: The rabble from *Theſſalonica* brings the perſecution hither alſo, ſo that *Paul* is glad to depart to *Athens*, but *Silas* and *Timothy* abide at *Berea* ſtill.

At *Athens* there was a Synagogue of Jews and Proſelytes, *ver.*17. ſo that it is undoubted the ſcholars of the Univerſity had heard from them the report of the true God; therefore *Paul* is not ſo much cried out upon, for telling them of the true God in oppoſition to the falſe, as for preaching of *Jeſus* crucified, riſen and glorified, which neither they nor even the Jews Synagogue there, had ever heard of before: for this he is convented before their great Court of *Areopagus*, where his diſcourſe converts one of that Bench, *Dionyſius*.

ACTS CHAP. XVIII.

FROM *Athens*, *Paul* cometh to *Corinth*. *Urbs olim clara opibus, poſt clade notior, nunc Romana colonia*, ſaith *Pomp. Mela.* lib.2. cap.3. A little view of the City may not be uſeleſſe. It ſtood in the *Iſthmus*, or that neck of Land that lay and gave paſſage betwixt *Peloponeſus* and *Attica*: upon which *Iſthmus* the ſea pointing in, on either hand made *Corinth* a famous and a wealthy Mart Town, by two Havens that it had at a reaſonable diſtance from it on either ſide it, the one *Jechæum*, at which they took ſhipping for *Italy* and thoſe Weſtern parts: and the other *Cenchræa*, at which they took ſhipping for *Aſia*: Merchandiſe arriving at theſe ports, from thoſe ſeverall parts of the world, were brought to *Corinth* which lay much in the middle between them, and ſo this City became the great Exchange for thoſe parts. It lay at the foot of a high promont called *Acrocorinthus*, or the *Pike of Corinth*. The compaſſe of the City was ſome fourty furlongs or five miles about, being ſtrongly walled. In it was a Temple of *Venus*, ſo ample a foundation, that it had above a thouſand Nuns [ſuch Nuns as *Venus* had] to attend upon it. The City was ſacked by *L. Mummius* the Roman Generall, as for ſome other offence that it had given to that ſtate, ſo more eſpecially for ſome abuſe ſhewed to the Roman Embaſſadors there. But it was repaired again by the Romans and made a Colony. *Vid. Strabo* lib.8. *Plin.* lib.4.cap.4.

Paul coming hither findeth *Priſcilla and Aquila lately come from Italy*, becauſe of *Claudius* his Decree, which had expelled all the *Jews* from *Rome*: Of this Decree *Suetonius* ſpeaketh, as he is generally underſtood, *In Claudio* cap.25. *Judæos impulſore Chriſto aſſiduè tumultuantes Româ expulit. Claudius expelled the Jews out of Rome, who continually tumultuated becauſe of Chriſt.* In ſome copies it is written *Chreſto*, but ſo generally interpreted by Chriſtians in the ſenſe mentioned, that we ſhall not at all diſpute it. The ſame quarrell was got to *Rome* with the Goſpel, that did attend it in all parts of the world where it came among the Jews, they ſtill oppoſing it and conteſting againſt it, and ſo breeding tumultuouſneſſe.

The Apoſtle here, in a ſtrange place, and out of moneys, betaketh himſelf to work with

with his hands for his ſubſiſtence, as alſo he did in other places upon the ſame exigent. His work was to make Tents of skins ſuch as the Souldiery uſed to lodge in when they were in the field: Hence the phraſe, *Eſſe ſub pellibus*. This Trade he learned before he ſet to his ſtudies. It was the cuſtom of the Jewiſh Nation to ſet their children to ſome trade, yea though they were to be ſtudents. *What is commanded a father towards his ſon? To circumciſe him, to redeem him, to teach him the Law, to teach him a Trade, and to take him a wife. R. Judah ſaith, He that teacheth not his ſonne a trade, does as if he taught him to be a thief. Rabban Gamaliel ſaith, He that hath a trade in his hand to what is he like? He is like to a Vineyard that is fenced.* Toſapht. in Kidduſhin per. 1. So ſome of the great wiſe men of *Iſrael* had been cutters of wood. *Maym.* in Talm. Torah. per. 1. And not to inſtance in any others, as might be done in divers, [*Rabban Jochanan ben Zaccai* that was at this inſtant Vicepreſident of the *Sanhedrin*, was a Merchant 4 years, and then he fell to ſtudy the Law. *Juchaſin* fol. 21.] *Paul* had power and warrant to challenge maintenance for preaching, as he intimateth many times over in his Epiſtles, but there was not yet any Church at *Corinth* to maintain him, and when there was, he would take nothing of the Gentiles for the greater honour and promotion of the Goſpel. *See* 1 Cor. 9. 6, 11, 12.

He frequenteth the Synagogue every Sabbath, and there reaſoneth and perſwadeth divers both Jews and Greeks. *But when Silas and Timotheus were come from Macedonia, he was preſſed in ſpirit and teſtified to the Jews that Jeſus was the Chriſt*, they having brought him tidings of the great proficiency and piety of *Macedonian* Churches, namely the *Philippian* and *Theſſalonian*. See *Act.* 17.14. 1 *Theſſ.* 1.8. & 3.6. upon whoſe example he was the more earneſt to bring the Jews of *Corinth* on; but they oppoſe and blaſpheam: whereupon he and *Silas* and *Timothy* ſet to work to build up the Gentiles there. The converts in this place were *Criſpus* and *Gaius*, and the houſhold of *Stephanas*, 1 Cor. 1. 14, *&c.* and *Epenetus*, Rom. 16.5. He is called *the firſt fruits of Achaia*, and ſo is *the houſhold of Stephanas*, 1 Cor. 16.15. converted at his firſt coming thither. He now ſets upon a new task having the Lords incouragement by a viſion by night, and ſo he ſtaieth at *Corinth* a year and an half.

In the time of this his abode there, he writeth

THE FIRST EPISTLE TO THE *THESSALONIANS*,

which was the firſt Epiſtle that he wrote.

The *poſtſcript* affixed to that Epiſtle doth date it from *Athens* [as it ſeemeth] becauſe of that paſſage in *Chap.* 3.1. *We thought it good to be left at Athens alone*: whereas 1. There was a Church in *Achaia* when *Paul* wrote this Epiſtle, *Chap.* 1.7. now there was none there while *Paul* was at *Athens*, for from thence he went to *Achaia*, and began to plant the Church at *Corinth*. 2. *Timothy* and *Silas* were joynt Writers with the Apoſtle of this Epiſtle, *Chap.* 1.1. now if they were with him at *Athens* whilſt he abode there, which it may be they were, at the leaſt one of them, 1 *Theſſ.* 3.1. yet was not the Epiſtle then written, for it is queſtionable whether *Silas* was there, and *Timothy* went a meſſenger thither, and returned again before this was written, *Chap.* 3.6. The time of its writing therefore was when *Timothy* and *Silas* with him returned from *Macedonia* and came to *Paul* at *Corinth*, Act. 18.5. and *Timothy* who had been ſent thither purpoſely, gives a comfortable account of their faith and conſtancy. So that this Epiſtle was written from *Corinth*, ſomewhat within the beginning of the firſt year of *Pauls* abode there.

In it, among other things, he characterizeth the condition of the unbeleeving Jews, *Chap.* 2.15, 16. for the *Theſſalonian* Church from its firſt planting had been exceedingly moleſted with them.

He ſaith, *The Wrath is come upon them to the utmoſt*: which whether it mean paſſively, that the wrath of God lay ſo heavy upon them, or actively, that in their vexation and anger againſt the Gentiles, that was come upon them, that was foretold for a plague to them, *Deut.* 32.21. it ſheweth that that Nation was now become unrecoverable: and ſo he looks upon it as the *Antichriſt* in the next Epiſtle, as we ſhall obſerve there.

Paul abiding ſtill at *Corinth*, a tumult is raiſed againſt him, and he is brought before the tribunall of *Gallio* the Proconſull, who refuſing to judge in matters of that nature, [becauſe the Jews themſelves had power to judge ſuch matters in their own Synagogue] the people become their own carvers, and beat *Soſthenes* even before the Tribunall. This

Gallio

Gallio was brother of *Seneca* the famous Court Philoſopher, *Nero*'s Tutor: and of him *Seneca* giveth this high *Encomion* in the Preface to his fourth Book of naturall Queſtions. *I uſed to tell thee* [ſaith he to his friend *Lucius*] *that my brother Gallio, whom no man loves not a little if he can love no more, is not acquainted with other vices, but this of flattery he hates. Thou haſt tried him on all hands. Thou haſt begun to praiſe his diſpoſition---He would go away. Thou haſt begun to praiſe his frugality, He would preſently cut thee off at the firſt words: Thou haſt begun to admire his affability and unaffected ſweetneſſe----For there is no mortall man ſo dear to any, as he to all---And here alſo he withſtood thy flatteries, inſomuch that thou crieaſt out, that thou hadſt found a man impregnable, againſt thoſe ſnares that every one takes into his boſom.* And again in *Epiſt.*104. *Gallio*, ſaith he, *when he was in Achaia and began to have a fever, he preſently took ſhip, crying out, that it was not the diſeaſe of his body but of the place.* To him he Dedicates his Treatiſe *de Beatâ Vitâ.* See more of this *Gallio*, Tacit. Annal.15.Sect.11.

From *Corinth* in the time of his preſent abode there [but whether before this tumult before *Gallio* or after, is not much materiall] *Paul* writeth

THE SECOND EPISTLE TO THE *THESSALONIANS*,

whileſt he and *Sylvanus* and *Timotheus* were there together, *Chap.*1.1. as they had been at the writing of the firſt.

The exceeding much trouble and perſecution that this Church had ſuffered from the unbelieving Jews from its firſt planting, *Act.*17.5, *&c.* 1 *Theſſ.*1.6. & 2.14. & 2 *Theſſ.* 1.4. gave the Apoſtle juſt occaſion whileſt he was preſent with them to diſcourſe with them, and to inform them, concerning the condition and carriage and end of that Nation: that they might be ſetled and reſolved to bear all whatſoever they ſhould ſuffer from that accurſed people and generation: and here he taketh up the ſame diſcourſe again for their further eſtabliſhment.

Beſides outward moleſtation and affliction of their bodies, there were falſe teachers that troubled their mindes, and eſpecially with theſe two puzzles. 1. To make them to doubt what became of them that died in the faith and profeſſion of *Jeſus*: for whereas the Apoſtle handles the matter of the reſurrection in the former Epiſtle, *Chap.* 4.14. I cannot ſuppoſe that he doth it to them as to men of the *Sadducee* opinion, denying the reſurrection, or as to men that had never heard of the reſurrection before, for all the Jews, ſet the *Sadduces* aſide, did aſſuredly believe it: but becauſe that the oppoſers of the Goſpel had buzzed to them their loſt condition after death, for their revolting from the Jewiſh Religion, and becoming Apoſtates [as they reputed it] to the Goſpel. The tenth Chapter of the Treatiſe *Sanhedrin* that names certain ſorts of people that muſt not inherit the world to come, gives us good cauſe to ſuppoſe that this was no ſmall terrour that thoſe envious oppoſers would perplex the mindes of thoſe withall, who had forſaken the Jewiſh Religion, and betaken themſelves to the profeſſion of Chriſt. The Talmudich place cited ſpeaketh thus, *All Iſrael hath a ſhare in the world to come, as it is ſaid, Thy people ſhall all of them be righteous: But theſe have no ſhare in the world to come, He that ſaith, The reſurrection is not taught in the Law, and that the Law is not from God, and Epicurus.* Now by *Epicurus* they mean not *luxurious ones*, as the word *Epicure* is commonly uſed by us, but as the *Gemara* explains it there המבזה תלמידי חכמים *One that deſpiſeth their Doctors*: and elſewhere they yoke it with משומדים *Apoſtates.* המשומדין והאפיקורוסין *Apoſtates and Epicures. Reſh.haſhanah* per.1. and ſo they brought all that ſtarted from the vain doctrine of their traditionaries under this title, and under that terrour of having no ſhare in the world to come. 2. They went about to perplex the mind of theſe converts with urging how near *the day of the Lord* was. The Scripture, and the Apoſtle had ſpoken of *the day of the Lords coming*, when he ſhould come to take vengeance of the Jewiſh Nation for their wickedneſſe and unbelief: and theſe would terrifie this Church with inculcating the nearneſſe of it, pretending for this, partly revelation, and partly the words or writing of the Apoſtle. The aim in this terrour was to amaze the new beleevers and to puzzle them about what to hold, and what to do in that ſad time, which they pretended was ready to fall upon their heads. The Apoſtle reſolves that there was ſome good ſpace of time to be before, for there was to be *a falling away*, and *the man of ſin* to be revealed.

The phraſe *The man of ſin and childe of perdition*, is plainly taken from that place, *Iſa.* 11.4. *With the breath of his lips he ſhall ſlay the wicked one*: and the Apoſtle makes it clear that

that he referreth to that place, by using the very words of the Prophet, at *ver.*8. *Whom the Lord shall consume with the breath of his mouth.* The Jews put an *Emphasis* upon that word in the Prophet, *The wicked one*, as it appeareth by the *Chaldee* Paraphrast, who hath uttered it ארמילוס השיעא *He shall destroy the wicked Roman*: And so the Apostle puts an *Emphasis* upon it, and translates it *the Man of sin*: And in that *Christ* is introduced in the Prophet, as having a speciall quarrell and vengeance against him, he is called *the son of perdition*, or he that is so certainly and remarkably to be destroyed. It is true, this meaneth the *Roman*, as the *Chaldee*, and our Protestant Divines by the warrant of *John* in the *Revelation* do interpret it: but in the first place and sense it meaneth the Jewish Nation, which proved *Antichrist*, as well as *Rome* ever did, and as far as *Rome* ever did, and before *Rome* ever did, and as long and longer then *Rome* hath yet done. As *Jews* and *Rome* joyned in the murder of *Christ*, so are they joyned in this character of *Antichrist*, but the Jews to be understood first: See *ver.*7. *the mystery of iniquity was already working* when the Apostle wrote this Epistle, which cannot possibly be understood but of the Jewish Nation, and so it is explained again and again, 1 *John* 2.18. & 4.3. & 2 *Joh. v.*7, *&c.*

The severall characters that the Apostle gives of *the Man of sinne*, agree most throughly to that generation and Nation, and so the Scripture plainly applies them to it.

1. There was *a falling away* in that Nation of multitudes that had imbraced the Gospel. See *Matth.*24.12. *Christ* foretelling it, and *Paul* from thence, 1 *Tim.*4.1. by *the later times* that he there speaks of, meaning the last daies of *Jerusalem* and the Jewish state, as the phrase is used in that sense abundantly. Such apostacy may be observed hinted in the Epistle to the *Galatians*, to the *Hebrews*, *Colossians*, *Rev.*2.4. 2 *Tim.*1.15. and to spare more, observe the conclusion of that Parable, *Matth.*12.43,44,45. *So shall it be with this wicked generation.* The devil once cast out of it by the Gospel, but returned by their Apostacy.

2. How this Nation was the ὁ Αντικείμενος, the great opposer of the Gospel, needeth no instance to any that hath read the new Testament. And he that reades the Jewish Records, shall finde evidence enough of it, of which we have given some brief account at *Chap.*13.

3. Ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα. *Which exalts himself against every thing that is called God or worshipped*: were it ἐπὶ θεὸν, *Against God*, it were most true, to the very letter, their Scribes in the Temple of God it self, sitting and setting up their traditions above the commands of God, *Mat.*15.6. But how they exalted themselves against every thing *called* God, or the Magistracy and those that were set over them, we may observe in such passages as these, 2 *Pet.*2.10. *They despise government*, &c. *Jude* v.8. *They despise dominion, and speak evil of dignities*, &c. and in their own stories to endlesse examples.

4. As for the fourth mark mentioned, *ver.*9. namely his *coming after the working of Satan* with all Magicall power and delusion, our Saviour had foretold is of that generation, *Matth.*24.24. compared with *ver.*34. of that Chapter; and it is abundantly asserted by Scripture, by *Josephus*, and other of their own Writers, as we have given some examples before.

Now what the Apostle meaneth when he speaketh of one *that letted* [*ver.*6. *And now ye know what withholdeth*, and *ver.*7. *He who now letteth will let*] is of some obscurity; we may without offence give this conjecture. As the term *The day of the Lord*, is taken in Scripture especially in this double sense, for *his day of judging the Jewish Nation*, and for *his day of judging all the world*; so are we to understand *a falling away*, and *a Man of sin* of the Jewish Nation before the former, and *a falling away* and *Antichrist*, betwixt the former and the later. This last is readily concluded upon, to be the Papacy, and *he that letted*, to mean the Imperiall power: but what was he that letted in the former, that the *Antichrist* among the Jews was not revealed sooner? I should divide this stake betwixt *Claudius* the Emperour [who by his decree against the Jews in *Rome*, Act.18.2. give a check by the appearance of his displeasure, to all the Jews elsewhere that they durst not tyrannize against the Gospel whilest he lived as they had done.] And *Paul* himself who by his unceasant travelling in the Gospel, and combatting by the truth every where against the Jews, did keep down very much their delusions and Apostacy whilest he was at liberty and abroad, but when he was once laid up, then all went to ruine, as see *Act.*20. 29. 2 *Tim.*1.15, *&c.*

Paul

Paul when he departs from *Corinth*, leaves a Church fairly planted there, but how ſoon and how miſerably it grew degenerate, we ſhall meet with cauſe to obſerve before it be long. He cometh to *Epheſus*, & ſtriving to get up to one of the feaſts at *Jeruſalem*, he leaves *Priſcilla* and *Aquila* there. Thither, ere long, cometh *Apollos*, an excellent Scripture-man, but one that knew only the baptiſm of *John*, but they inſtruct him better. Not that theſe Tent-makers turned Preachers, but that having had ſo much converſe with *Paul*, they were able in private conference to inform him better then yet he knew, from what they had learned from *Paul*.

ACTS CHAP. XIX. *from* Ver. 1, *to* Ver. 19.

OThers at *Epheſus* there were, that were no further gone in Chriſtianity neither, then the knowledge of the Baptiſme of *John*: *Paul* asks them, *Have ye received the holy Ghoſt?* they anſwer, *We have not yet ſo much as heard whether the holy Ghoſt be*: In which words they refer to a common and a true tenet of the Nation, which was, that *after the death of* Ezra, Haggai, Zachary *and* Malachy, *the holy Ghoſt departed from* Iſrael *and went up*: *Juchas. fol.* 15. and they profeſſe they had never yet heard of his reſtoring. And it is very probable, that they had never heard of *Jeſus*; whom when *Paul* had preached to them, they imbrace; and the text ſaith, *they were then baptized in the Name of the Lord Jeſus*. Not that they were rebaptized, but that now coming to the knowledge of the proper end of *Johns* baptiſme, namely to beleeve in *Jeſus* as *ver.* 4. they own their baptiſme to ſuch an end and conſtruction. For 1. What need had they to be rebaptized, when in that firſt baptiſme they had had taken, they had come in to the profeſſion of the Goſpel and of *Chriſt*, as farre as the doctrine that had brought them in could teach them? It was the change of their profeſſion from *Judaiſme* to *Evangeliſme*, that required their being baptized, and not the degrees of their growth in the knowledge of the Goſpel, into the profeſſion of which they had been baptized already. How many baptiſmes muſt the Apoſtles have undergone, if every ſignall degree of their coming on to the perfect knowledge of the myſtery of *Chriſt*, might have required, nay might have admitted a new baptizing? 2. If theſe men were rebaptized, then muſt the ſame be concluded of all that had received the baptiſme of *John*, when they came to the knowledge of *Jeſus*: which as it is incredible, becauſe there is not the leaſt tittle of mention of ſuch a thing, ſo is it unimaginable in the caſe of thoſe of the Apoſtles that were baptized by *John*; for who ſhould baptize them again in the name of *Jeſus*, ſince *Jeſus* himſelf baptized none? *Joh.* 4. 3. 3. Theſe men had taken on them *the baptiſme of repentance*, and the profeſſion of *Chriſt*, in the baptiſme of *John*, that they had received: therefore unleſſe we will ſuppoſe a baptiſme of faith, different from the baptiſme of repentance, and a baptiſme in the name of *Jeſus* different from the baptiſme in the name of *Chriſt*, it will be hard to finde a reaſon, why theſe men ſhould undergo a new baptizing.

And if it ſhould be granted [which is againſt reaſon to grant,] that theſe men were really rebaptized, yet were not this a warrantable ground for rebaptization now, in regard of theſe main differences betwixt the caſe then and now. 1. That great controverſie then on foot, about, *Whether Jeſus were the true Meſſias or no*, which cauſed their rebaptization, if they were rebaptized. 2. The viſible conferring of the Holy Ghoſt upon them, upon their baptiſme if they were rebaptized: as being a main induction of ſuch a thing, if ſuch a thing were, that the name of *Jeſus* might be ſo apparently glorified, upon their being baptized in the name of *Jeſus*: which indeed was equally glorified, when they received thoſe gifts upon their acknowledging of *Jeſus*, and owning their baptiſme that they had of old been baptized with, as a badge of that acknowledgment, though not baptized again.

CHRIST.	*CLAUDIUS.*
LIII.	XIII.
LIV.	XIV.

ACTS CHAP. XIX. *from* Ver. 9. *to* Ver. 21.

THe Apoſtle hath a long time to ſtay at *Epheſus*: in which he firſt begins for the ſpace of a quarter of a year to diſpute in the Synagogue: and then when divers were hardened and beleeved not, he ſeparated the Diſciples, and diſputed daily in the School of *Tyrannus*: Hitherto what converts there were to the Goſpel, they reſorted ſtill to the

publick ſervice in the Synagogue, where *Paul* reaſoned daily for the truth of the Goſpel: but finding dangerous oppoſition, he gets away the Diſciples from thence, and in the School of one *Tyrannus* they are a particular Congregation.

In theſe great Towns where there were many Jews, both in *Judea* and elſwhere, they had a Synagogue and a Divinity-School: This Divinity-School they called *Beth Midraſh*, and thither they uſed to go every Sabbath day, after they had been at the Synagogue: whereupon they had this for a common proverb, מבית מקדש לבית מדרש: *From the Synagogue to the Divinity-School.* In the Synagogue they had prayers and reading of the Law, and plain Sermons of Doctrine, exhortation and comfort: In the Divinity-School were diſcuſſed and taught, dogmaticall and controverſall points concerning the difficulties of the Law, and other high matters. And hence it be thoſe different titles and adminiſtrations of *Paſtor* and *Teacher*, Epheſ 4.11. and *He that teacheth, and he that exhorteth*, Rom. 12.7,8. took their pattern: if *Paſtor* mean one of the Miniſterial function.

In the time of this ſtay of *Paul* at *Epheſus*, *He fought with beaſts there after the manner of men*, 1 Cor. 15.32. which ſeemeth to be underſtood, of a proper θηριομαχία or fighting with wild beaſts in the Theater, as was the barbarous and beſtiall cuſtom of the *Romans* and thoſe times. For 1. Obſerve in the hubbub of *Demetrius*, *Pauls* companions are haled preſently into the Theater, *ver.*29. as if there the people had that that would take a courſe with them. 2. Obſerve that the *Aſiarchæ* or *Theater-Officers* are *Pauls* friends, as having kuowledge and acquaintance of him and with him before. 3. *Demetrius* his uproar which was the greateſt danger that *Luke* hath mentioned of him, was not till after he had written his Epiſtle to *Corinth*, in which, he ſpeaks of fighting with beaſts, and therefore that could not be meant. 4. The phraſe κατ' Ἄνθρωπον doth ſeem cleerly to diſtinguiſh it from any combate in a borrowed ſenſe. 5. The trouble that befell him in *Aſia*, by which he was preſſed above meaſure, and even deſpaired of life, 2 *Cor.* 1. 8,9. cannot be underſtood ſo well of the tumult of *Demetrius*, for we read not of any hand laid upon *Paul* in it, as of ſome other danger neerer dearth.

In the latter year of theſe two above written, which was part of *Pauls* laſt year at *Epheſus*, on the 13th day of *October* of that year, *Claudius* the Emperour dieth, and *Nero* ſucceedeth him: a wretch whoſe memory is not worth looking after, unleſſe it be for deteteſtation: yet muſt we in our further progreſſe of viewing the actions of *Paul*, and ranking his Epiſtles, be beholden to the Chronicall obſervation of his years.

Paul himſelf ſaith to the Elders of *Epheſus*, *By the ſpace of three years* I ceaſed not to warn every one, *Acts* 20.31. And yet *Luke* in this Chapter ſpecifieth only two years and a quarter, *ver.*8.10. The comparing of which two ſummes together, doth help us to meaſure the time of his abode there mentioned from *ver.*20. and forward. Namely that he ſpent three moneths in diſputing in the Jews Synagogue: and two years in the School of *Tyrannus*: and three quarters of a year after, in going up and down *Aſia*. The expiration of his three years was about *Pentecoſt* in the firſt year of *Nero*.

CHRIST. LV. NERO. I.

ACTS CHAP. XIX. Ver. 21,22.

After theſe things were ended, Paul purpoſed in ſpirit when he had paſſed thorow Macedonia and Achaia to go to Jeruſalem, ſaying, When I have been there, I muſt alſo ſee Rome.

22. *So he ſent into Macedonia two of them that miniſtred to him, Timotheus and Eraſtus, but he himſelf ſtaid in Aſia for a ſeaſon.*

PAuls thoughts of going to *Rome*, do argue the death of *Claudius*, who had baniſhed all the Jews from thence, *Acts* 18.2. and that by the coming in of *Nero*, a new Emperour, that Decree was extinct, and freedom of acceſs to *Rome* opened to them again: For it can be little conceived that *Paul* ſhould think of going thither, when he could neither finde any of his nation there, nor he himſelf come thither without certain hazzard of his life: as the caſe would have been if *Claudius* and his Decree were yet alive. It is therefore agreeable to all reaſon, that the death of *Claudius*, and the ſucceſſion of *Nero* was now divulged, and *Paul* thereupon knowing that it was now lawfull again for a Jew to go to *Rome*, intendeth to take a farewell journey and viſit to *Macedonia*, *Achaiah* and *Jeruſalem*, and then to go and preach there.

Claudius

Claudius died the 13th day of *October*, as was said before, and *Nero* instantly succeeded him. A Prince of so much clemency and mansuetude in the beginning of his reign, that *Titus* the Emperour afterward used to say, that the best Princes exceeded not the first five years of *Nero* in goodnesse. And *Seneca*, if he flatter not the Prince, or his own tutorage of him, gives him this among many other *Encomiums* of him, *Lib. de Clementia*, which he dedicates to him: *Potes hoc Cæsar prædicare audacter, omnium quæ in fidem tutelámq; tuam venerunt, nihil per te, neque vi, neque clam, reipublicæ ereptum. Rarissimam laudem, & nulli adhuc principum concessam concupisti, innocentiam: Nemo unus homo uni homini tam charus unquam fuit quam tu populo Romano, magnum longumq; ejus bonum.*

It must be some space of time before *Claudius* death could come to be reported at *Ephesus*: it is like, the new year after the Romane account, might be stept in. Whensoever it was that *Paul* heard the news, and that a door of access to *Rome* was opened for the Jews again, he sets down his determination to stay at *Ephesus* till *Pentecost*, and then to set for *Macedon*, and back to *Jerusalem*, and then to *Rome*. Upon this resolution he sendeth *Timothy* and *Erastus* into *Macedon* before him: appointeth them to call at *Corinth* in the way, and intends himself to stay at *Ephesus* till they should come thither again to him, 1 *Cor.*16.10,11.

Between *Ver.*22. and *Ver.*23. of this XIX CHAP. of the *ACTS*, falleth in the time of *Pauls* writing

THE FIRST EPISTLE TO THE *CORINTHIANS.*

He being now at *Ephesus*, and having set down the time of his removing thence, namely at *Pentecost* coming, 1 *Cor.*16.8. He had now been at *Ephesus* well towards three years, and had met with many difficulties; yet had so prevailed by the power of the Gospel, that not only all along hitherto many people were continually converted, but even now alate, many conjurers, and such as used magicall arts, devoted themselves to the Gospel and their books to the fire, and became the renewed monuments of the power and prevalency of the divine truth. This was that *great and effectuall door* opened to him, of which he speaketh, 1 *Cor.*16.9. and which occasioned his stay at *Ephesus* still, when he had sent *Timothy* and *Erastus* into *Macedonia*, Acts 19.21. In the time of which stay there, *Stephanas*, and *Fortunatus* and *Achaicus*, come from *Corinth*, 1 Cor.16.17. with Letters from the Church to *Paul*, 1 Cor.7.1. and he upon their return, returns his answer in this Epistle sent by *Titus* and another, 2 *Cor.*12.18. Some Postscripts have named *Timothy* for the bearer, antedating his journey to *Corinth*, which was not in his going to *Macedon*, but in his return back, and when this Epistle had already given them notice of his coming that way, 1 *Cor.*16.10.

Apollos when *Paul* wrote this Epistle was with him at *Ephesus*, and was desired by *Paul* to have gone along with the brethren to *Corinth*, but he would not, 1 *Cor.*16.11. it may be because he would not countenance a faction there by his presence, which was begun under his name. The Church was exceedingly broken into divisions, which produced very doleefull effects among them. These severall enormities raged in that Church, though so lately and so nobly planted, and all originally derived from this first mischief of faction and schisme.

1. A member of the Church had married his fathers wife, yea as it seemeth 2 *Cor.*7.12. his father yet living: which crime by their own Law and Canons deserved death: *For he that went in to his fathers wife was doubly liable to be stoned, both because she was his fathers wife, and because she was another mans wife, whether he lay with her in his fathers life time, or after his death*, Talm. in Sanhed. per.7.& Maym, in Issure biah. per 1.& 2. And yet they in the height of the contestings they had among themselves, did not only, not take away such a wretch from among them, nor mourn for the miscarriage, but he had got a party that bolstered him up and abetted him: and so while they should have mourned they were puffed up. His own party in triumph that they could bear him out against the adverse, and the other in rejoycing that in the contrary faction there was befallen such a scandall. Or both as taking this Libertinism as a new liberty of the Gospel. The Apostle adviseth his giving up to Satan, by a power of miracles which was then in being. So likewise did he give up *Hymeneus* and *Alexander*, 1 Tim.1.20. The derivation of this power we conceived at *Act* 5. [in the case of *Ananias* and *Saphira*] to be from that passage of Christ to the Disciples, *Joh.*20.22. *He breathed on them and said, Whose sinnes ye retain they are retained*, &c. and so were the Apostles indued with a miraculous power

of a contrary effect or operation. They could heal diſeaſes and beſtow the holy Ghoſt, and they could inflict death or diſeaſes, and give up to Satan. Now though it may be queſtioned, whether any in the Church of *Corinth* had this power, yet when *Pauls ſpirit with the power of the Lord Jeſus Chriſt* went along in the action, as *Chap.*5.4. there can be no doubt of the effect.

2. Their animoſities were ſo great, that they not only inſtigated them to common ſuits at Law, but to ſuits before the tribunals of the Heathen, which as it was contrary to the peace and honour of the doctrine of the Goſpel, ſo was it even contrary to their Judaick traditions: which required their ſubjection and appeals, only to men of their own blood, or of their own Religion. The Apoſtle to rectifie this miſdemeanour, firſt cals them to remember, that *the Saints ſhould judge the world*, and this he mentioneth as a thing known to them, *Chap.*6.2. and it was known to them from *Dan.*7.18,27. *And the Kingdom and Dominion, and the greatneſſe of the Kingdom ſhall be given to the people of the Saints of the moſt high.* How miſerably this is miſconſtrued by too many of a fifth Monarchy, when Saints ſhall only Rule, is to be read in too many miſeries that have followed that opinion. The Apoſtles meaning is no more but this, *Do you not know that there ſhall be a Chriſtian Magiſtracy?* or that Chriſtians ſhall be Rulers and Judges in the world, and therefore why ſhould you be ſo fearfull or careleſſe to judge in your own matters? Obſerve in what ſenſe he had taken the word *Saints* in the former verſe, namely for *Chriſtians* in the largeſt ſenſe, as ſet in oppoſition to the Heathen. And he ſpeaks in the tenour of *Daniel* from whence his words are taken, that though the world and Church had been ruled and judged and domineered over, by the four Monarchies which were Heathen, yet under the Kingdom of Chriſt under the Goſpel, they ſhould be ruled and judged by Chriſtian Kings, Magiſtrates and Rulers. Secondly, he minds them, *Know ye not that we ſhall judge Angels?* ver.3. Obſerve that he ſaies not as before, Know ye not that *the Saints* ſhall judge Angels? but *we*. By Angels it is uncontrovertedly granted that he meaneth evil Angels the Devils: Now *the Saints*, that is all Chriſtians that profeſſed the Goſpel were not to judge Devils, but *we*, ſaith he, that is the Apoſtles and Preachers of the Goſpel; who by the power of their Miniſtry ruined his Oracles, Idols, deluſions and worſhip, *&c.* Therefore he argueth, ſince there is to be a Goſpel Magiſtracy to rule and judge the world, and a Goſpel Miniſtry that ſhould judge and deſtroy the Devils, they ſhould not account themſelves ſo utterly uncapable of judging in things of their civil converſe, as upon every controverſie to go to the Bench of the Heathens to the great diſhonour of the Goſpel. And withall adviſeth them, *to ſet them to judge who were leſſe eſteemed in the Church*, ver.4. Not that he denieth ſubjection to the Heathen Magiſtrate which now was over them, or incourageth them to the uſurpation of his power: but that he aſſerteth the profeſſion of the Goſpel, capable of judging in ſuch things, and by improving of that capacity, as farre as fell within their line, he would have them provide for their own peace, and the Goſpels credit. We obſerved before, that though the Jews were under the Roman power, yet they permitted them to live in their own Religion, and by their own Laws to maintain their Religion: and it may not be impertinent to take up and inlarge that matter a little here. As the Jews under the *Roman* ſubjection had their great *Sanhedrin*, and their leſſe of three and twenty Judges, as appears both in Scripture, and in their Records, ſo were not theſe bare names, or civil bodies without a ſoul, but they were inlivened by their juridicall, executive power, in which they were inſtated of old: So that though they were at the diſpoſall of the *Roman* Power, and Religion, and Laws, and all went to wrack when the Emperour was offended at them, as it was in the time of *Caligula*, yet for the moſt part, from the time of the *Romans* power firſt coming over them, to the time of their own laſt Rebellion, which was their ruine, the authority of their *Sanhedrins* and Judicatories was preſerved in a good meaſure intire, and they had adminiſtration of juſtice of their own Magiſtracy, as they injoyed their own Religion. And this both within the Land and without, yea even after *Jeruſalem* was deſtroyed, as we ſhall ſhew in its due place. And as it was thus in the free actings of their *Sanhedrins*, ſo alſo was it in the actings of their Synagogues, both in matters of Religion and of civil intereſt: For in every Synagogue as there were Rulers of the Synagogue in reference to matters of Religion and Divine worſhip, ſo were there Rulers or Magiſtrates in reference to Civil affairs, which judged in ſuch matters. Every Synagogue had *Beth din ſhel ſheleſhah*, a Conſiſtory or Judicatory, or what you will call it, of three Rulers or Magiſtrates, to whom belonged to judge between party

and

and party in matters of money, stealth, damage, restitution, penalties, and divers other things which are mentioned and handled in both *Talmuds* in the Treatise *Sanhedrin per.*1. Who had not power indeed of capitall punishments, but they had of corporall, namely of scourging to fourty stripes save one. Hence it is that Christ foretels his Disciples, *In the Synagogues you shall be beaten*, Mark 13.9. and hence had *Paul* his five scourgings, 2 *Cor.*11.24. So that in every Synagogue there were *Elders that ruled* in Civil affairs, and *Elders that laboured in the Word and Doctrine.* And all things well considered, it may not be so monstrous, as it seems to some, to say it might very well be so in those times in Christian Congregations. For since, as it might be shewed, that Christ and his Apostles in platforming of the modell of Christian Churches in those times, did keep very close to the platform of the Synagogues: and since the *Romans* in those times made no difference betwixt Jews in Judaism, and Jews that were turned Christians, nor betwixt those Religions: for as yet there was no persecution raised against Christianity, why might not Christian Congregations have and exercise that double Function of Ministry and Magistracy in them as well as the Jewish Synagogues? And if that much controverted place, 1 *Tim.*5.17. should be interpreted according to such a sense, it were neither irrationall, nor improbable. Nor to interpret *Paul* speaking to such a tenour here. Only his appointing of τοὺς ἐν τῇ ἐκκλησίᾳ ἐξουθενημένους, *the lesse esteemed in the Church*, to be appointed for that work is of some scruple: what if it allude to בר שלא מומחין *A Committee of private men?* of which there is frequent mention among the Hebrew Doctors. See *Maymon.* in אישות *fol.*253. *col.*1.

3. It was the old Jewish garb, when they went to pray, to hide head and face, with a vail, to betoken their ashamednesse and confusion of face wherewithall they appeared before God: And hence is the conjunction of these two words so common in their Writings התעטף והתפלל *He vailed himself and prayed.* And this for a current rule, *The wise men and their schollars may not pray, unlesse they be vailed.* Maymon. in Tephillah *per.*5. To which let us adde that of *Sueton.* in *Vitell.* cap.2. *Lucius Vitellius*, saith he, *had an excellent faculty in flattering: he first set afoot the worshipping of Caius Cæsar for a God: when returning out of Syria, he durst not go to him but with his head vailed, and then turning himself about, he fell prostrate.*

Again it was the custom of the Jewish women, to go vailed, or their faces covered, whensoever they went into publick. *A woman*, saith *Maymony, may not go into publick* ואין עליה רדיד *if she have not a vail on.* In אישות *per.*24. And this the Talmudists call this דת יהודית *The Jewish Law:* and מנהג צניעות *The garb of modesty.* Chetubboth per.7. and *Alphes.* ibid. Where they say that *those women transgresse the Jewish Law that go forth unvailed, or that spin in the streets, or that talk with every man.*

Now in this Church of *Corinth*, the men retained the Jewish custom that they prayed vailed, or with their head and face covered, but the women transgressed their Jewish Law, for they went unvailed and bare faced into the publick Congregation, and their reason was, as it seemeth by the Apostles discourse, because they, in regard of their beauty and comely feature, needed lesse to be ashamed before God in his worship then the men. The Apostle reproves both, and argues that if the man pray vailed, who is the Image and glory of God, then much more should the woman, who is but the glory of the man. But he cries down the mans praying vailed, as dishonouring his head; and exhorts that *the woman have power on her head, because of the Angels*, cap.11.10. The word רדיד which we observed instantly before, out of *Maymony* signified a *womans vail*, doth also signifie *power* or *dominion:* and accordingly the Apostle speaketh, Let the woman have *power* on her head: But what means he by, *Because of the Angels?* I should answer, *Because of the devils:* for these he had called *Angels* also, a few Chapters before, *viz. Chap.*6.3. And his words may be construed to this sense, that women should not expose their faces openly in the Congregation, lest the devil make a bait of their beauty, and thereby intangle the eyes and hearts of the men, who should be then better imployed, then gazing and longing after beauty. There are, that by *Angels* understand the Ministers, and interpret it, that women should be vailed lest the Ministers eyes should be intangled by their faces: which exposition if it be admitted, it may speak for the admission of that also which we give, which provides for the eyes of the whole Congregation as well as of the Ministers.

4. In the same eleventh Chapter he also blameth their disorder in receiving the Sacrament of the Lords Supper in the height of their heats and contestations. Wherein they did

did not only not discern the Lords Body, a Symbole and tie of communion, but they even transgressed that rule now Christians, which those of them that were Jews would not have done in their Judaism. It was then a Canon current, and binding amongst them, *that none should eat and drink in their Synagogues, and none should sleep*, Jerus. in Megilla fol.74. col.1. *Maym.* in Tephillah per.11. and Gloss. in *Maym.* in Shabb.30. But now as they ate and drank the Bread and the Cup in the Sacrament, in their Churches, and that warrantably, so did they also presume unwarrantably to eat their own common suppers there, and that only in defiance one of another, the rich to outface the poor, and one party another with their good commons; some banketing and feasting to the full, whilest others sat hungry by and looked on. [See how μεθύει, *ver.*21. signifies in the LXX, *Gen.*43.34. *Cant.*5.1.] Thus did they eat and drink judgement to themselves in the Sacrament, whilest they would receive the symbole of communion and yet shew such signs and evidences of disunion at the very instant: And the Lord accordingly overtook some of them with evident judgements, weaknesse, sicknesse and death, avenging at once upon them the indignity done to his Sacrament, and the indignity done to their brethren. Much like surfeting *Nabals* case and end.

5. And as the people were thus irregular in this part of worship in their publick assemblies, so were their Ministers faulty in others, namely about the managing of spirituall gifts there. The pretence to the spirit [where indeed it was not] hath alwaies been the great usherer in of all errour and delusion: And to this the very unbeleeving Jews pretended, and often backed their pretences with magicall impostures: and of this the Apostle speaks, *Chap.*12.3. *No man speaking by the Spirit of God*, as these men took on them to do, *can call Jesus accursed*, as they called him. And on the other hand, some that had spirituall gifts indeed, failed in the using of them to the edification of the Church, but put them forth sometime for their own vainglory: and such was their miscarriage which he taxeth, *Chap.*14. They that from that Chapter would ground a preaching by the Spirit now, sure do little observe what they do to build upon an example which the Apostle reproveth: and they inferre from a place much mistaken.

There were indeed the extraordinary gifts of tongues and prophecying in the Church of *Corinth*, but who had them, and what had they in having them, and how used they them? 1. It was not every or indeed any *private* member of the Congregation that had them, but the Ministers only, and by these very gifts and imposition of the Apostles hands by which these gifts were conferred, they were inducted into the Ministry and inabled to it. The learned Reader will observe the difference that in *ver.*16. is made betwixt him that spake with the tongues, and ἰδιώτης, הדיוט *A private man*, that sat by. 2. It was not to gabble with any tongue that is called *speaking with a tongue* [for to what edification possible could it be for any Minister in *Corinth* to speak Persick, Coptick, Gallick or any other strange language in that Congregation where all of them understood one and the same language?] but it was to understand and speak the Originals of Scriptures, as was touched before, and to be able to unfold them, and so to prophesie or preach to the people. Observe these passages in the Chapter: *He that speaketh with a strange tongue edifieth himself*, ver.4. And; *I would you all spake with tongues*: Now how could a man edifie himself by speaking in some strange remote language, when he might speak or understand the very same thing in his own mother tongue? And what were they better, if they all so spake, unlesse it were, that thereby they were the fitter to look into all humane learning? But he or all of them that were able to understand and speak the originall language of Scripture, might thereby edifie themselves, and therein speak and understand what they could not in their mother tongue. 3. It appears by the Apostles discourse that these men used these gifts irregularly, confusedly and for their own vainglory, which he rebukes and rectifies.

6. There were also in or crept into this Church, those that were either down right Sadducees in denying the resurrection, or that though with the Pharisees they acknowledged it, yet denied it of those that had forsaken their Judaisme, and so would exclude all Christians from it: Upon this the fifteenth Chapter discourseth so fully and divinely that nothing can be more.

Those that this Church sent to visit *Paul* at *Ephesus*, brought with them a Letter from the Church, in the which they desired to be resolved about some doubts: as

1. About marriage, and a single life; what they should do in that case, since their Judaick Laws had alwaies laied marriage upon them as a binding command. This they reckon

reckon the first command of the 613. *Vid. marg. ad tripl. Targ. ad Gen.* 1. And this their Canons did so strictly binde on as a duty, that they say that *he that lives to such an age and marries not transgresseth, a preceptive Law.* Maym. in אישות per. 1. In this case the Apostle saith, *Præceptum non habeo*; that he accounted it no such command, but every one was left to his liberty: aceording as he could contain, or not contain. And in his stating this case, how he speaks the language of his Nation, and how far he comes towards their opinions, or goes from them, the learned may observe, by comparing the beginning of this Chapter, with *Maymony* in his Treatise נשים especially fol. [*apud me*] 251. & 248. & 249.

2. About cohabitation of man and wife, when the one party was a Beleever or a Christian, and the other party an unbeliever or a Heathen. And here he concludes that *the children*, if either parent were a Christian, *were holy*, ver. 14. that is, Christians, and not to be reputed as Heathen children. It is the very phrase that his Nation used about the children of Proselytes, that were born after they were proselyted; they were said to be born בקדושה *in holinesse*; that is *within the Religion*, not in Heatheniſme.

3. About eating things sacrificed to Idols, and communicating in such things; a dangerous stumbling block of old, and particularly forbidden by the Councill at *Jerusalem*: Of this he speaketh at large, and from the nature of Idol-sacrifices, and from the nature of the Sacraments he sheweth how farre they should be separate from such communion with Idolatry. He speaketh of all *Israels* being baptized unto *Moses* in the cloud and sea, and so separate from all *Egyptian* and other Idolatry and prophanesse; and our baptism speaks the like separation. The Jews say *Moses was sanctified by the cloud*, Jerus. in Joma fol. 38. col. 2. and *Paul* speaks here the same of all *Israel*, Chap. 10. 2.

4. About Ministers maintenance under the Gospel, *Chap.* 9. which he confirmeth, and sheweth that *Peter* and the rest of the Apostles and their wives and families were so maintained, *Chap.* 9. 5, *&c.*

He concludes the Epistle with a sad execration upon *Whosoever loveth not the Lord Jesus Christ, let such a one be Anathema Maran Atha*, Chap. 16. 22. that is, *let him be accursed* or destroyed: *Our Lord cometh.* In which that he in the first aim and intention meaneth the unbelieving Jews, may be observed upon these four considerations. 1. Because the Jews of all men under heaven were and are the greatest haters of *Christ*. *Pagans* indeed do not love the Lord *Jesus*, because they know him not, but again because they know him not they hate him not. The *Turks* love not *Christ* as Christians love him, but again they hate not *Christ* as the Jews hate him. The word *Jesus* here carries the *Emphasis* to levell this execration at them: they pretended to love *Messias* or a *Christ*, but openly professe hatred of *Jesus*. 2. Because the Apostle here useth such Dialect, as that he speaketh in the very Jews langnage in the words *Maran atha*. He had spoken in Greek all along the Epistle, and Greek all along his Epistles, and that here alone he should use a Syriack phrase and not translate it, it doth evidently shew, that his speech referreth more especially to the Jewish Nation. So *Jeremy* in *Chap.* 10. *v.* 11. threatning and cursing the *Chaldean* Idolatry, doth it in the *Chaldean* language; one clause of which he useth not throughout his Prophesie beside. 3. The Jews of all men did chiefly or only call Jesus *Anathema*, as *Chap.* 12. 3. and as they are not ashamed openly to confesse in their *Talmud*; therefore against them of all men first and chiefly is this *Anathema* aimed. 4. This is agreeable to what the Scripture speaks copiously in other places: as *Isa.* 65. 15. *You shall leave your name for a curse to my chosen*, &c. *Malac.* 4. 6. *Lest I come and smite the Land with a curse*, &c. The most pious and charitable Apostle could wish himself to be *Anathema* for that Nation, on condition that they might beleeve and be saved, *Rom.* 9. 3. but since they will not beleeve, and do refuse salvation, and hate the Saviour, he forgets consanguinity for the love of *Christ*, and dooming and devoting all whomsoever, that loved not the Lord *Jesus Christ* to destruction, he intends them in the first place who were his chief haters.

The words *Maran-atha* are held by some to be of the form of the highest excommunication; *Sic signatur*, say they, *species extremi Anathematis, ac si diceretur, Maledictus esto ad adventum & in adventu Domini*: And withall that *Maran atha* is the same in sense with *Shammatha*: but this utterly without the warrant of any Jewish antiquity [whose language it is] at all. I beleeve it is impossible to shew *Maran atha* for a form of Excommunication or execration in any of their Writings, nay very hard if not next impossible

impoſſible to ſhew the words *Maran atha* in their Writings at all in any ſenſe.

The phraſe in the Apoſtle refers firſt to *Chriſts* coming in vengeance againſt *Jeruſalem* and the Jewiſh Nation, as the execration is firſt to be pitched upon them: *Maran atha, Our Lord cometh.* Many and dreadfull things are ſpoken of this his coming in the Scripture, of which we have ſpoken in ſeverall places as we have come along. So that in this ſentence he doth both juſtly doom this unbelieving and wretched Nation to their deſerved curſe, and doth withall in this phraſe intimate that the doomed curſe was near approaching, in the Lords coming in vengeance againſt them. Now though we conſtrue the words in ſuch an application to the Jews, it is not excluſively, but that their ſenſe reacheth alſo to every one that loveth not the Lord *Jeſus* of what Nation ſoever, and the Lord will come in time to make him an *Anathema.*

There is ſome obſcurity in a paſſage in *Chap.*5.9. both of ſenſe and hiſtory: *I wrote unto you in an Epiſtle not to company with fornicators:* 10. *Yet not altogether with the fornicators of this world,* &c. Where firſt we have to inquire what it is that the Apoſtle doth here forbid them, and then, when it was that he wrote this Epiſtle that he ſpeaketh of. There are two things that are here prohibited; one, when he wrote that which he ſpeaketh of, namely, that they ſhould *not company with fornicators*; and the other now when he writes this Epiſtle, *viz.* that they ſhould *not eat with ſuch*: the later he had permitted till now, though he prohibited the former, which let them well obſerve that underſtand by *eating* the receiving of the Sacrament.

Beſides what communion was among the Jews *in ſacris,* there was a twofold companying or communicating among them in civil things; the one more common, the other more neer and peculiar: Their more common was, eating together at the ſame common table: For even ſuch eating they accounted of, as of a communion, under a rule: and hence no eating with Gentiles for any Jew, *Act.*11.3. nor with Publicans and ſinners for any that were of the ſtricter ſort of Religions: therefore *Chriſt* is cavilled at for it ſo oft in the Goſpel. The other was that communion or aſſociating, which they called חבורה and עירוב the former of which comprehended their near joyning in partnerſhip, deputations and the like, of the which the triple Talmudick, Tract *Bava,* and *Maymonies* of *Shittuphin* and *Shilluchin,* do treat at large. The later comprehended their combining in joynt intereſt and aſſociation, in the uſe of any common Court or Cloiſter where many dwelt together: of which the Treatiſe *Erubhin* is a large diſcourſe and obſcure enough. Now the Apoſtle in the former prohibition Μὴ συναναμίγνυσθαι, ſeems to forbid this nearer communion: that if any that is called *a brother* or a Chriſtian, be a fornicator, *&c.* they ſhould not aſſociate with him in any ſuch conjunction as partnerſhip, deputation, imployment, cohabitation or common intereſt, *&c.* But upon the hearing of this horrid fact and example of the inceſtuous perſon, he heightens his prohibition, and now forbids, that they ſhould not uſe ſo much as that common ſociety with them, as to eat with them at common tables: which was to ſet them at the utmoſt diſtance, even at the ſame that the Jews did the very Heathens, for with them they might not eat.

Now how to underſtand ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, is of ſome difficulty. Some conceive it means an Epiſtle, which was ſent before this, and which was loſt. Which is an expoſition ſomewhat hard to digeſt. Certainly it is gentler and more warrantable, yea even by the rules of grammar to render ἔγραψα to ſuch a ſenſe as this, I wrote, or had written, or was writing in this Epiſtle that you ſhould not company with fornicators, *&c.* but now hearing and weighing this high offence of the inceſtuous perſon, and the danger of ſuch an example, I ſharpen my ſtyle, and now forbid not only your near aſſociating with ſuch, but even the common fellowſhip of eating together at common tables, which was as much as that which is ſpoken, *Matth.*18.17. *Let him be to thee as an heathen man.*

ACTS CHAP. XIX. *from* Ver.23. *to the end of the Chapter.*

PAUL had determined to ſtay at *Epheſus* till *Pentecoſt,* becauſe of a great and effectuall door that was opened to him, and he was earneſt to imbrace that opportunity, 1 *Cor.*16.9. but before his determined time of departure thence came, and as it ſeemeth not long before, *Demetrius,* with the reſt of the Silverſmiths raiſe a tumult againſt him as the great impairer of their profit, by crying down the worſhip of *Diana* and other Idols. Theſe men uſed to make *ſilver Temples of Diana,* Ναὸς Ἀργυροῦς, or little models, as

it

it seemeth, made after that Temple fashion; which they that came to *Ephesus* to worship, bought, either to consecrate to the Goddesse, and to leave there in her Temple, or rather to take away with them home in memoriall of that Goddesse. *Tully* in *Verrem* speaks of *Ædes Minervæ posita in fano Apollinis.* And *Dion Cassius* lib.36. of Νεὼς ἥρας βραχὺς, &c. *A little Temple of Juno set upon a table looking toward the East, did of it self turn toward the North.* And in *lib.*40. Ὁ γὰρ Ἄετος ὠνομασμένος [ἔστι δὲ νεὼς μικρὸς καὶ ἐν αὐτῷ ἄετος χρυσοῦς, &c.] *The Eagle* [saith he, meaning the *Roman* ensign] *was a little Temple, and in it was set a golden Eagle: such a one pitched in every one of the Roman Legions, and it never stir'd out of the winter quarters, till the whole Camp did remove: this Eagle fixed on the top of a spear one man carried: the lower end of the spear being sharp that it might be stuck into the ground.* So that it seems the *Roman* Eagles were not flying Colours like ours, but a golden Eagle meddall wise inclosed in a little fabrick like a Temple: Of such a kinde were these *silver Temples of Diana* of, namely a little silver shrine made after the fashion of the Temple, and the Goddesse in it.

The great Temple was reputed one of the seven wonderous fabricks of the world: It was hundreds of years in building at the charge of all *Asia*, before it came to its last excellency and perfection. And as hither had been the conflux of the cost of all *Asia* toward the building of it, so when it was built, hither was the conflux of all *Asia*'s superstition. And as from hence it may be gathered how great a work it was to plant the Gospel in this center of Idolatry, so doth *Demetrius* readily observe, how great a detriment is like to accrew to him and his fellows by the Gospels destroying that Idolatry, as daily it did. Hereupon they raise a tumult against *Paul*, which is not only promoted by the Idolatrous Heathen, but by the Jews also, though upon another score. In the hubbub there is mention of *Alexander, whom they drew out of the multitude the Jews putting him forward. And he beckened with the hand and would have made his defence unto the people, but when they knew he was a Jew, they would not hear him*, ver.33,34. And *Paul* in his second Epistle to *Timothy*, who was at *Ephesus* when he wrote to him, saith, *Alexander the Coppersmith did me much evil*, 2 Tim.4.14. I think there is little question to be made but that *Alexander* mentioned in both places is one and the same man: especially if we consider that he that *Paul* speaks of was of *Demetrius* his Profession a *Coppersmith*. Now whereas *Luke* saith the Jews put him forward, and he would fain have made a speech in his defence to the people: it is easie to guesse what the subject of this speech would have been: Namely that whereas the Heathens every where looked upon the Jews as the great opposers and enemies of their Idolatry, and the Jews and *Alexander* were very apprehensive, that the eyes of the *Ephesians* was on that Nation as the enemy of their *Diana*, and so they feared the tumult might have fallen upon them, they put forward *Alexander* to make their Apology, who if he had had liberty to have spoken would have laid load upon *Paul* and his company, and have excused the Jews: but thus it pleased God to provide for the Apostles safety, that the tumultuous people would not hear what *Alexander* would have said: which would have laid all the blame on *Paul*.

ACTS CHAP. XX.

Ver. 1. *And after the uproar was ceased, Paul called unto him the Disciples, and imbraced them, and departed for to go into Macedonia.*

2. *And when he had gone over those parts, and had given them much exhortation, he came into Greece,*

3. *And abode there three moneths: and when the Jews laid wait for him as he was about to sayl into Syria, he purposed to return thorow Macedonia.*

IT was his resolution to have staied at *Ephesus* till *Pentecost*, had he had no disquieture or disturbance there, 1 *Cor.* 16.8. Now though it be not certain how long it was before the time that he had fixed for his departure, that the tumult there did pack him away; yet this is apparent, that when he came thence, he had the whole summer before him, and in that summer he travelled these journeys, and thus was his progresse.

1. From *Ephesus* he setteth for *Macedonia*, ver.1. & 1 *Cor.*16.5. from whence though he had been driven some five years ago by persecution, *Act.*16. as he is now from *Ephesus*, yet had he received so many evidences of the *Macedonians* faith towards God, and

pledges of their tenderneſſe and love towards himſelf, *Philip.*4.15,16. that he is not only reſolved to venture himſelf again amongſt them, but he holds himſelf ingaged to reviſit them, and to beſtow his pains again among them for their further proficiency in the Goſpel. At his departure from *Epheſus* he leaveth *Timothy* there behinde him, though in a dangerous place and time, yet neceſſity by reaſon of falſe teachers that were ready to break out, ſo requiring it, 1 *Tim.*1.3,4.

2. By the way as he goes he makes ſome ſtay at *Troas:* where though he had fair ſucceſſe in his Miniſtry, yet not finding *Titus* whom he expected to have met withall from *Corinth,* he makes not long ſtay there, but ſets away again ſpeedily for *Macedonia,* 2 Cor. 2.12,13.

3. It was in his thoughts whileſt he was at *Epheſus,* to have touched at *Corinth* in this his journey, and to have made ſome ſtay there, 2 *Cor.*1.15,16. but thus miſſing of *Titus* at *Troas,* and neither from him, nor yet from any other receiving intelligence how his Epiſtle that he had written thither took with them, he thought it beſt to go by, and not to call there at this time, becauſe he doubted he ſhould have a heavy and comfortleſſe meeting with them, 2 *Cor.*2.1,2.

4. Being come into *Macedonia* he findes ſome troubles there: *fightings without,* either from falſe brethren, or from open enemies: and fears and unquietneſſe within, leſt all ſhould continue at *Corinth,* as he had heard of it: but at the laſt *Titus* cometh and refreſheth him with the deſired and welcome tidings that all was well there, and that his Epiſtle had had that happy iſſue and effect among them that he longed for, 2 *Cor.*7.5,6.

5. Whileſt he ſtaieth in *Macedonia* and thoſe parts, he preacheth eſpecially in thoſe places where he had been before, namely *Theſſalonica* and *Philippi;* and now was the time alſo that he diſperſed the Goſpel as far as to *Illyricum,* of which he ſpeaketh in *Rom.*15.19.

6. At this time whileſt he was imployed in theſe *Macedonian* climates, he writeth

THE FIRST EPISTLE TO *TIMOTHY;*

as may be concluded upon theſe obſervations.

1. It is apparent from 1 *Tim.*1.3. & 3.15. that that Epiſtle was written after *Pauls* ſetting out from *Epheſus* for *Macedonia,* and yet when he was in ſome thoughts of returning ſhortly for *Epheſus* again.

2. Now it cannot be conceived to have been written when he was going towards *Macedonia,* for then was he but newly parted from *Timothy,* and it is not likely he would ſo write to him when he was but newly come from him.

3. Nor can it be conceived to be written when he was coming back again from *Macedonia* into *Greece,* for then he was going to *Epheſus* in his own determination, and might have been his own meſſenger, and had needed no Epiſtle ſending at all. And beſides he intimates in *Chap.*3.16. that it might be, he might ſtay a little long before he came to him: Therefore it cannot but be concluded that this Epiſtle was written whileſt he was in *Macedonia* or the parts thereabouts, at this time that we are upon.

It is ſomething ſtrange that there ſhould be ſo various and roving conjectures about the time and place of the writing of this Epiſtle where there is ſo plain a demonſtration thereof in the Epiſtle it ſelf, if ſtudiouſly compared with theſe times and voyages of *Paul* that are before us. The *Arabick* dateth it from *Athens:* ſuppoſing it, belike, at the time of his perambulation of *Greece,* of which there is mention in *ver.*3. of this Chapter: the Syriack *from Laodicea:* ſome Greek copies adde from *Laodicea Pacatiana:* which miſtake belike grew, becauſe there is mention of an Epiſtle from *Laodicea,* Coloſſ.4.16. of which we ſhall ſpeak and ſhew the miſtake when we come to the time of that Epiſtle. The *Rhemiſts* ſuppoſe this Epiſtle to *Timothy* was written at *Pauls* firſt impriſonment in *Rome,* when he was diſmiſſed and ſet at liberty, but how erroniouſly, will appear when we come to obſerve the time of the ſecond Epiſtle.

Paul had beſtowed much pains and a long time with the Church of *Epheſus* being preſent with it: and he takes much care of it now he is gone thence: partly becauſe of the eminency of the place, and partly becauſe of the fickleneſſe of ſome, who were ready to warp from the ſound truth and doctrine received, to hereſie and fooliſh opinions. For the keeping down of theſe therefore that they ſhould not overgrow the Church,

Church, he leaveth *Timothy* there, when himself departeth; choosing him for that imployment above all other his followers, because [as was said before] some prophetick predictions had sealed him for a singular and extraordinary instrument in the Gospel, 1 *Tim.*2.14.

He had two works to do in that City: first to prevent rising Errors and Heterodoxies, and secondly to direct and order the Orthodox aright in Worship and Discipline: not as any Diocesan Bishop [for he staid but a while there, and what he did, he did but by the Apostles direction,] but as one that *Paul* had found sound, bold, blameless, painfull and faithfull.

Among the Jewish Churches that received the Gospel, there grew in time a very epidemicall and dangerous Apostacy, either totally from the Doctrine of the Gospel, or partially from the purity of it, as we have frequent occasion to observe upon severall passages that we meet withall as we go along: And this backsliding from the Doctrine and Profession of Christ once received, was the topping up of the iniquity of that Nation, and was a forerunner and a hastener of their destruction and casting off.

The first principles whereby their false teachers did poison them toward this recidivation, were, puzzling them with idle fables, intricate genealogies, and especially nice curiosities, and needless obligations of the Law: Their fables that were likeliest to serve their turn for this purpose [as near as one may guesse upon view of the whole heap in their Talmudick records] may be supposed to have been those strange legends that they related of the wondrous sanctity, devotion and facts of some of their Pharisaicall and legall righteous ones, and the wondrous gallantry and golden daies that they conceited in a carnall construction of the times of *Messias*.

Their endlesse genealogies which the Apostle speaketh of *Tit.*3.9. and mentioneth together with these fables, 1 *Tim.*1.4. were not any of the genealogies of Scripture, holy and divine, but their long and intricate pedigrees that they stood upon, to prove themselves Jews, Levites, Priests and the like, thereby to interest themselves in claim to all those brave things that they perswaded themselves belonged to a Jew as a Jew, upon that very account: And to these we may adde the long genealogy and pedigree of their traditions which they derived by a long line of succession through the hands of I know not how many Doctors: of which the Talmudick Treatise *Avoth*, is as a Herald. And if we will construe the word יוחסין *Juchusin, Genealogies*, in the משרה יוחסין *Aserah Juchasin Ten linages*, that they speak of that came out of *Babel* at the return of the captivity, I am sure we may finde endlesse questions wherewithall they puzzled mens mindes about them; as *Vid.* Talm. in Kiddushin per.4. Alphes.ibid, *&c.*

And as for their making their baits of the Law for the catching and withdrawing of simple souls either totally from the acknowledging, or at least from the simplicity of the Gospel, it is very obvious in the Epistles of *Paul* and the other Epistles how they wrought, and how they prevailed: the witchery of old customs and long use, and the gawdinesse of a Ceremonious Religion, helping them to speed in their designes, and forwarding their deceivings.

Such canker began to break out in the Church of *Ephesus*: whose creeping and infecting, it is the first and great work of *Timothy* to prevent, and to fill the ears of his hearers with sound doctrine and admonitions, which might keep such deceit and infection out. And answerably it must be his care to settle the Church in such a salubrious constitution of Worship, Ministry and Government, as that it should not be ready to sway and incline to such dangerous seductions. Hereupon doth the Apostle lay a divine Directory before him, concerning their manner of praying, choosing and ordaining Ministers, approving Deacons, admitting widows, and regulating the people, that nothing could be wanting to the healthfull temper of that Church if they receive and imbrace these applications: In the most of which prescriptions he useth exceeding much of their Synagogue language, that he may be the better understood, and reflecteth upon divers of their own Laws and customs, that what he prescribeth may imprint upon them with the more conviction. He calleth the Minister *Episcopus*, from the common and known title *The Chazan* or *Overseer* in the Synagogue: Aruch in חזן. He prescribeth rules and qualifications for his choice, in most things sutable to their own cautions in choosing of an Elder: *Maym.* in Sanhedr.per.4. He speaketh of *Elders ruling only, and Elders ruling and labouring in the Word and Doctrine:* meaning in this distinction, that same that

he had ſpoken of in *Chap.*3. *Biſhops* and *Deacons*. Both theſe in the common language then beſt known, were called *Elders*, and both owned as *Rulers*. Yea the very title that they uſually tearmed *Deacons* by [*Parnaſin*] was the common word that was uſed to ſignifie *a Ruler*. The *Jeruſalem* Talmud in Peah. *fol.*21.1. ſpeaking of the three *Parnaſin* or Deacons that were in every Synagogue, hath theſe two paſſages, which may be ſome illuſtration to two paſſages in this Epiſtle. *They appoint not leſſe then three Parnaſin in the Congregation: for if matters of money were judged by three, matters of life much more require three to manage them.* Obſerve that the Deacons Office was accounted as an Office that concerned this life, namely in taking care for the ſubſiſtence of the poor. According to this may that in *Chap.*3.12. be underſtood. *For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree.* A good degree towards being intruſted with ſouls, when they have been faithfull in diſcharge of their truſt concerning the life of the body. The other paſſage is this, *R. Haggai Whenſoever he appointed Parnaſin* [Deacons] *he urged the Law upon the people, ſaying, All rule that is given, is given from the Law, &c.* And here you may likewiſe obſerve, that Deaconſhip is called Rule.

We obſerved before, that it were not ſo monſtrous as it might ſeem, if by *Elders that ruled only* we ſhould underſtand a Civil Magiſtracy or Bench in every Congregation, as there was in every Synagogue; but ſince the Apoſtle nameth only *Biſhops and Deacons*, his interpretation here is beſt taken from and within himſelf; and to underſtand the *Elders that ruled only* of the Deacons, which were called both *Elders* and *Rulers*, as well as the Miniſters: and in the Jews Synagogues were profeſſed Scholars: The Talmudick place now cited tell us that *R. Eliezer* one of their greateſt Rabbins *was a Parnas*, or Deacon in a Synagogue. The *Epiſcopi* or Miniſters are titled οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *that laboured in the Word and Doctrine*: which moſt properly is to be underſtood diſtinctly thus, which laboured *in the Word*, and which laboured in teaching: and the former to denote their laborioufneſſe in ſtudy to inable them to teach, and the later their laborioufneſſe in teaching. Κοπιῶντες ἐν λόγῳ is but the common phraſe of the Jews turned into Greek לעי בתורה [See the Syriack here] by which they mean a great ſtudent in the Law. Among multitudes of inſtances that might be alledged, I ſhall produce but this one out of *Jeruſ. in Maaſar ſheni fol.*56. *col.*2. *R. Jonah paid his tithes to R. Acha bar Ulla, not becauſe he was a Prieſt* אלא משום דהוה לעי באוריתא *but becauſe he laboured in the Law*, that is, was a great ſtudent and an able teacher. They that ſuppoſe that the tithes under the Law were paid only at the Temple, and to maintain the Prieſts in the ceremonious worſhip there, and upon this conceit look upon them only as Leviticall, are farre deceived: for as ſome were indeed paid at the Temple upon ſuch an account, ſo others and that the greateſt part, were paid to the Prieſts and Levites in their 48 Univerſities, *Joſh.*21. to maintain them whileſt they were ſtudying there, to inable them for the Miniſtry, and to teach the people, for which they were deſigned, *Deut.* 33.10. *Mal.*2.7. and when they were diſperſed through the Land, into the ſeverall Synagogues to be Miniſters in them, tithes were alſo paid for their maintenance there.

He ſpeaketh of proviſion to be made for poor widows, even much according to the Jews own rules, that they went by in their Synagogues, which herein were good. The Talmudick Treatiſe *Jevamoth* ſpeaketh of this matter at large, and ſee *Maym.* in אישות per.18. & 20. The widows he allows to be taken in, to be maintained of the publick ſtock, he would have not to be widows by divorce, nor widows young; but of 60 years of age, and of grave and holy qualifications: Not that theſe were to vow the vow of continency [as ſee what a miſerable ado the *Rhemiſts* make upon this place] but that they muſt be ſuch as were likely to bring no more charge then themſelves upon the Church, nor bring any ſhame or reproach by the lightneſſe of their lives to it, and might be ſerviceable in their places, to attend upon ſtrangers, to waſh their feet, *&c.* But as for younger widows, their age and thoſe times were dangerous, when the *Nicolaitan* doctrine without [which taught communicating with things of Idolatry and fornication, and mixing and marriage indifferently with heathen] meeting with the heat of youth within, might make ſuch to wax wanton againſt *Chriſt*, and deny the faith and marry with Heathens: or at leaſt to bring charge upon the Church if they continued in it.

He injoyns prayers to be made for all ſorts of men, whereas the Jewiſh cuſtom was, to curſe the Heathen, and to pray for none but themſelves and their own Nation. He cals the

the Church *the pillar and ground of truth*, Chap.3.15. the very title by which the great *Sanhedrin* was ordinarily ſtiled. *Vid.* Maym. in Mamrin.per.1. the obſerving of which may be of good uſe for the explanation of it here.

After ſome ſtay in *Macedonia*, and preaching up and down in thoſe parts, *Paul* turns back again, and goes for *Greece*, Act.20.2. and by the way viſiteth *Creete* and there leaveth *Titus*, Tit.1.5. thinking that he ſhould preſently after a little ſtay in *Greece*, have ſet towards *Jeruſalem*, and that *Titus* ſhould have ſtaied there till further time: For if what hath been ſpoken lately concerning *Titus* be conſidered, how *Paul* ſent him with his firſt Epiſtle to the *Corinthians*, and that after their parting at *Epheſus* upon that occaſion, they never met till *Titus* cometh up to him, when he was come from *Epheſus* to *Macedonia*, 2 Cor.7.5,6. it will readily reſolve, that in that firſt journey to *Macedonia* he left him not in *Creet*, for *Titus* and he were not yet met again ſince their parting at *Epheſus*. And that he left him not there at his ſecond coming up to *Macedonia* [namely after his travelling in *Greece*, and when he was prevented of his intended journey into *Syria*, Act.20.2,3.] it is apparent alſo by this, that inſtantly upon his return from *Greece* and from his prevented journey, he ſendeth for *Titus* to come to him upon warning, *Tit.*3.12. which two particulars joyntly obſerved do make it plain that he left *Titus* in *Creet* when he came back from *Macedonia* in his journey into *Greece*, and when he intended after his perambulation of *Greece* to have gone for *Syria*, but the lying in wait of ſome Jews for his life, turned him again to *Macedonia*.

In his return thither, or upon his coming there, he writeth

THE EPISTLE TO *TITUS*.

It is not much materiall to controvert whether he ſent this Epiſtle in the way as he went towards *Macedonia*, or when he was come up into *Macedonia*; it is enough to know, that it was in this ſcantling of time, either in his journey thither, or inſtantly upon his coming there. The *poſtſcript* hath dated it from *Nicopolis*, becauſe of his words in *Chap.* 3.12. *Come unto me to Nicopolis, for there I have determined to winter*: from which words, as the affixer of the *poſtſcript* hath gathered ſome ground to date it thence, ſo others have gathered better ground, to hold that it was not dated thence, becauſe he ſaith not ἐντεῦθεν *Here*, but ἐκεῖ *There* I have determined to winter: as if he were not yet come thither.

Who firſt planted the Goſpel in *Creete* may be an endleſſe inquiry: certain it is that ſome *Cretans* were preſent at the firſt powring out of the Holy Ghoſt in the gift of tongues, *Acts* 2.8. but whether they embraced the Goſpel and returned with it into their own Country, is an inquiry as endleſſe: Whether *Barnabas* ever preached there we may queſtion alſo, but when we have done all we can never reſolve. It is more then probable that *Paul* was there himſelf, from that expreſſion *I left thee in Creete*, but his ſtay there when he left *Titus* could not be long, as is eaſily cleared from the time of his journeys lately mentioned.

Whether he had been there ſome time before, or whether he had ſent the Goſpel thither by ſome of his Miniſters, or however it came there, there wanted ſomething to the conſtituting of the Church, which he leaveth *Titus* to accompliſh: And his work is juſt the ſame that he left *Timothy* at *Epheſus* for, as is eaſily ſeen by laying together the two Epiſtles, *viz.* to ſtop the mouth of the Heterodox, and to direct and adviſe the Orthodox in Doctrine and Diſcipline, and to ordain Elders or Miniſters in the Churches.

This matter of ordaining Elders hath made the *poſtſcripts* of the Epiſtles to theſe two men to intitle them Biſhops, the one of *Epheſus*, and the other of *Creete*, who how little they ſtayed or ſetled in either of theſe places, he readeth but dimly that ſeeth not.

The Apoſtle in this Epiſtle urgeth him to diſpatch the buſineſſe that lay before him, that upon notice from him, he might be ready to come up to him to *Nicopolis*: a City that bare the name and badge of the victory that *Auguſtus* obtained againſt *Antony*. Dion. Caſſ. *pag.* 426. & 443.

Titus according to his appointment came to him, and when winter began to draw over, and *Paul* began now to think of journying ere it were very long, he ſends him upon an imployment to another place: which becauſe it was when winter was going off, we muſt place it in another year.

WORLD.

CHRIST. LVI.

NERO. II.

WORLD.

A New year being now entred, and *Paul* intending for *Syria* as ſoon as the Spring was a little up, he ſendeth *Titus* before hand to *Corinth*, to haſten their collections for the Saints in *Judea*, that they might be ready againſt *Paul* ſhould come thither. And with *Titus* he ſendeth two other brethren, and by them all he ſendeth

THE SECOND EPISTLE TO THE *CORINTHIANS*.

The proof that it was written and ſent at this time and in this manner, is plain by theſe places and paſſages in it: *Chap.*9. 2,3,4. *I know the forwardneſſe of your minde, for which I boaſt of you to them of Macedonia: Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain; leſt haply they of Macedonia come with me*, &c. *Chap.*12.14. *Behold the third time I am coming to you.* Chap.13.1. *This is the third time I am coming to you.* And *Chap.*8.16. *But thanks be unto God who put the ſame earneſt care into the heart of Titus for you.* 17. *Being more forward of his own accord he went unto you.* 18. *And with him we have ſent the brother whoſe praiſe is in the Goſpel.* 22. *And we have ſent with them our brother, whom we have oftentimes proved diligent in many things*, &c.

Who theſe two nameleſſe perſons ſhould be, will require ſome inquiry. The later I ſuppoſe was *Eraſtus*, both becauſe his diligence had been approved before, *Acts* 19. 22, *&c.* and alſo becauſe it is ſaid *Eraſtus abode at Corinth*, 2 Tim.4. yet he not named among *Pauls* retinue when he ſet out for *Aſia*, Act.20.4. becauſe he was gone to *Corinth* before.

As for the other brother *whoſe praiſe* is ſaid to be *in the Goſpel*, that very phraſe and expreſſion hath cauſed many to conceive, that it was *Luke*, and that the words mean, *Who is famous in all the Churches for the Goſpel he hath written*: whereas [beſides that groundleſſe ſtrictneſſe that is put upon the words, limiting them to the writing of a Goſpel, which according to that moſt uſuall manner of ſpeech, are rather to be underſtood of his renown *in preaching the Goſpel*] it is apparent by the words of *Luke* himſelf, that he went not either before *Paul* to *Corinth*, as this brother ſpoken of did, nor did he go before *Paul* to *Troas* as the reſt that are named by him did, but he went in *Pauls* company: for obſerve his ſpeech, *Theſe tarried for us at Troas: And we ſailed away from Philippi*, &c. The words *Us* and *We* do plainly aſſociate the penman himſelf with *Paul* at his ſetting out, and ſhew that he was none of thoſe that were ſent before.

Others therefore do gueſſe that this brother that went along with *Titus*, was *Silas*, becauſe it is ſaid, *Who alſo was choſen by the Churches to travell with us*, &c. Which very thing which they uſe for an argument to prove it *Silas*, proves againſt it, for *Silas* was not choſen *by the Churches* to go with *Paul*, any more then *Timothy* or *Titus* were; but he was choſen by *Paul* alone, as they alſo were. *See* Act.15.40.

That clauſe then, *Who was alſo choſen of the Churches to travell with us*, doth deal the matter betwixt *Barnabas* and *Mark*, for none other can be named, to whom the words can be ſo properly applied as to one of them: and of the two, moſt properly to *Mark*; and he I doubt not, is the man that is here intended: For 1. the words *with us*, joyn *Paul* and *Barnabas* together in their travell, and the third man who was choſen to travell with them was none but *Mark*. For 2. he was choſen by the Church at *Jeruſalem* for that purpoſe, *Act.*12.25. and by the Church at *Antioch*, Act.13.5. as theſe words *he was choſen by the Churches* do well explain thoſe verſes. 3. It is true indeed that *Paul* had taken diſtaſt at *Mark*, and ſo bitter, that *Barnabas* and he had parted upon it, *Act.*15.39. yet in his ſecond Epiſtle to *Timothy* he deſires *Timothy* to *bring Mark to him, for that he is profitable to him for the Miniſtry*, 2 Tim.4. by which it appears that he was not only reconciled to him, but alſo that he had made uſe of him and found him uſefull: When it was that they knit into amity and imployment again, is not diſcoverable, but that they had done ſo, the paſſage newly alledged, doth make paſt deniall; and if his imployment of *Mark* were not now, or before, he can no more imploy him, before he himſelf become a priſoner. When we come to the time and order of the ſecond Epiſtle to *Timothy*, we ſhall have occaſion to ſpeak to this matter again, and ſhall finde ſomething there

there to help the confirmation of this assertion, nay to raise it higher then yet it hath spoken, namely, that *Mark* was not only sent by *Paul* to *Corinth* at this time, but also that he was at *Corinth* when *Paul* sent for him to come to him to *Rome*. And thus if these words, *Whose praise is in the Gospel*, were to be understood of one that had written a Gospel, here is a subject to apply them to in that sense, for this *Mark* wrote a Gospel as well as *Luke*.

The Apostle in this second Epistle to *Corinth*, doth first excuse his not coming to them according as he had promised in his first Epistle, 1 *Cor.*16.5. clearing himself from all lightnesse in making, and from all unfaithfulnesse in breaking that promise, and pitching the main reason upon themselves and their present condition: because he had not yet intelligence when he went first into *Macedonia*, of any reformation among them of those enormities that he had reproved in his first Epistle, therefore he was unwilling to come to them in heavinesse, and with a scourge. This his failing to come according to his promise, had opened the mouths of divers in his disgrace, and false teachers took any other occasion to vilifie him, which he copiously satisfies and vindicates himself all along the Epistle.

His exceeding zealous plainnesse with them, and dealing so home and throughly against their misdemeanours as he did, was one advantage that false teachers and his ill-willers took to open their mouth against him, and to withdraw hearts from him: and withall and mainly, because he was so urgent against the works of the Law as to Justification, and those rites which the Jews, even the most that were converted to the Gospel, too much doted on. About the former, their taunt and scorn against him was, *His Letters are weighty and powerfull, but his bodily presence is weak and speech contemptible, Chap.*10.10. A poor contemptible fellow [say they] to be so sharp and supercilious in his Letters, this is more then he durst speak if he were here! *&c.* But let such know, saies he, that what I am by Letters in absence, I will be by words and in deed in presence. Concerning both this and the latter named, they passed *Festus* his censure upon him, as *Act.*26.24. *that he was besides himself.* This he mentions and answers, *Chap.*5.13. *Whether we are besides our selves it is for God, or whether we be sober it is for your cause. For the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead,* &c. Since *Christ* died for all, that is, for Jews and Gentiles both, he could not but conclude that all were dead, the Jew as well as the Gentile; therefore he could not but so urgently call upon the Jew to look off his own righteousnesse, and the works of the Law, and to look for Justification by faith in *Christ*. Another scandalous opinion and reproach they also took up of him, *That he walked after the flesh* [a strange slander of *Paul*] *Chap.*10.2. but this was but an appendix to that before: because he was not Pharisaically precise about their trivial rites of the Law [which too many of them mixed with the Gospel,] but cried them down, therefore they cried him up for carnall. His answer to this is, that his Ministry may witnesse the contrary for him, *ver.*3.4,5. the end of which and the abundant effect of which was to beat down such carnall affections and actions as were such indeed: His expression of the weapons of his warfare being strong to pull down strong holds, expounds that *Num.*24.17. *of Christ smiting the corners of Moab, and destroying all the sons of Seth.* And he gives this for a second answer, that if they would be but obedient, they should see how his Apostolick power was ready to avenge disobedience.

Since he hath such back friends and open enemies in this Church, it is no wonder if he write so doubtingly of them how he should finde them: and that he staid no longer with them when he came to them, as his stay was very little. His former Epistle, as it is apparent by severall passages in this, had wrought them into a reasonable good temper: but mischief now was crept on them again, at least there were some that were tampering to bring it on. In regard therefore of that vilifying that these false teachers, enemies of him and God, did set him at, and sought to make him odious and contemptible in the eyes of the Church, he is put to it to make his vindication, and that, as the matter required with much largenesse and earnestnesse. He therefore copiously discourseth, what God had done by him, what he had suffered for God, and what he had done for the Churches; in any of which things let any of these that reviled him, come near him if they could. In relating the passages of his life, he mentioneth many things, of which there is no mention in his story in the Acts of the Apostles: and frequenly in his discourse, he speaketh of his folly in boasting, as *Chap.*11.1. *Bear with me a little in my folly,*

folly, and ſee *ver.*16,17. becauſe indeed mans boaſting of himſelf is folly, and they would be ready to cenſure his ſo, therefore he ſtyles his by that title, though it were not folly in him, but a needfull and an holy vindication of himſelf and of his Miniſtry.

After he had ſent away this Epiſtle, by *Titus*, *Eraſtus* and *Mark*, if our conjecture fail not, and had given notice to the *Corinthians* of his ſpeedy coming to them, and warning to get their collections ready againſt he came, he provideth for his journey into *Syria*, which he had intended ſo long: partly to viſit the Churches in theſe parts, and partly to bring up the collections that he had got for the poor of *Judea*: which he had promiſed to the three Miniſters of the Circumciſion, *Peter*, *James* and *John* that he would be carefull of, *Gal.*2.10.

CHRIST. LVI. NERO. II.

ACTS CHAP. XX.

Ver.4. *And there accompanied him into Aſia Sopater of Berea: and of the Theſſalonians, Ariſtarchus and Secundus: and Gaius of Derbe, and Timotheus: and of Aſia, Tychichus and Trophimus.*

5. *Theſe going before tarried for us at Troas.*

6. *And we ſet from Philippi, after the daies of unleavened bread.*

THe ſtory, as hath been ſaid, hath brought us to another year, the beginning of which, that is, from the entrance of *January* and forward, even till *Eaſter*, *Paul* ſpent i. *Macedonia*, ſtill wintering there, *viz.* in *Nicopolis*, *Philippi*, &c. and after *Eaſter* he ſets for *Jeruſalem*, ver.6. Therefore we have ſuperſcribed it, The 2d of *Nero*, and of *Chriſt* the 56th.

When we come to ſpeak of the Epiſtle to the *Romans*, which we ſhall meet with in our way very ſhortly, we ſhall ſay ſomething of the names of theſe men [for many of them will meet us there:] only we cannot miſſe *Timotheus* here without ſome notice taken of him, and ſome *quare* how he came here. The laſt year *Paul* left him at *Epheſus* when himſelf came thence, and being come thence into *Macedonia* he ſends him an Epiſtle with his earneſt deſire in it, that he would ſtay there ſtill upon that needfull imployment upon which he was left, 1 *Tim.*1. how then is *Timothy* now got to him into *Macedonia*, ſo that he is with him at his ſetting away from *Philippi*? We have not indeed any intimation that *Paul* ſent for him away, as we have of his ſending for *Titus* whom he left in *Creete*, intendedly for a longer time: but it is very probable that *Paul* deſigning to have ſailed for *Syria*, came near to him: and there diſcovering the danger that was laid in his way by the Jews, which might alſo have infolded *Timothy*, he brought him away back again with him, and ſo both returned into *Macedonia*, and now winter is over, they are ſetting for *Aſia* again.

But when *Paul* and this his company are all going for *Aſia* together, why ſhould they not ſet out together, but theſe go before and tarry at *Troas*, and *Paul* and ſome other of his company come after? Nay they were all to meet at *Troas* as it appeareth, *ver.*6. why might they not then have gone all together to *Troas*?

The reaſon of this was, becauſe *Paul* himſelf was to go by *Corinth*: and not minding to ſtay there but very little, becauſe he haſtened to *Jeruſalem*, he would not take his whole train thither, but ſends them away the next way they could go to *Troas*, himſelf promiſing and reſolving to be ſpeedily with them there. He had promiſed a long time to the Church of *Corinth* to come unto them, and he had newly ſent word in that Epiſtle that he had lately ſent, that now his coming would be ſpeedy, 2 *Cor.*12.14. *Behold the third time I am ready to come to you*: and *Chap.*13.1. *This is the third time that I am coming to you*: Not that he had been there twice before, for ſince his firſt departing thence [when he had ſtaied there a long time together, at his firſt planting of the Goſpel in that place] there is neither mention nor probability of his being there again, but this was the third time *that he was in coming*, having promiſed and intended a journey thither once before, but was prevented, 2 *Cor.*1.15,16,17. But now he not only promiſeth by the Epiſtle that he will come, but ſtaketh the three Brethren that he had ſent thither, for witneſſes and ſureties of that promiſe, 2 *Cor.*13.1,2. that in the mouth of thoſe witneſſes his promiſe might be eſtabliſhed and aſſured.

Now

Now the time is come that he makes good his promiſe, and whileſt the reſt of his company go directly the next cut to *Troas*, he himſelf and *Luke*, and whom elſe he thought good to retain with him, go about by *Corinth*.

And now to look a little further into the reaſon of their thus parting company, and of *Pauls* ſhort ſtay at *Corinth* when he came there, we may take into thoughts [beſides how much he haſtned to *Jeruſalem*] the jealouſie that he had that he ſhould not finde all things at *Corinth* ſo comfortable to himſelf, and ſo creditable to them, before thoſe that ſhould come with him, as he deſired. He hath many paſſages in the ſecond Epiſtle that he wrote to them, that glance that way: For though as to the generall there was Reformation wrought among them upon the receiving of his firſt Epiſtle, and thereupon he ſpeaketh very excellent things of them, yet were there not a few that thought baſely of him, 2 *Cor.*10.1,2. and traduced him and his Doctrine, *Chap.*11. & 12. and gave him cauſe to ſuſpect that his boaſting of that Church to the Churches of *Macedonia* might come off but indifferently, if the *Macedonians* ſhould come with him to ſee how all things were there, 2 *Cor.*9.4. And therefore it was but the good policy of juſt fear, grief, and prudence to ſend them by another way, and he had very juſt cauſe to ſtay but a while when he came there.

From *Corinth* in his ſhort ſtay there, he writeth

THE EPISTLE TO THE *ROMANS*,

as hath been well ſuppoſed by ſome of the Ancients, is aſſerted by the *poſtſcript*, and may be concluded from theſe obſervations.

1. That he ſaith, that he is now going to *Jeruſalem* to bring to the Saints that benevolence that they of *Macedonia* and *Achaia* had collected for them, *Rom.*15.26. The word *Achaia* tels us that he now was ſure of the *Corinthian* contribution, which he was not ſure of, till he came there.

2. That he commendeth to the Romans, *Phabe* a ſervant of the Church of *Cenchræa*, *Rom.*16.1. which *Cenchræa* was a place belonging to *Corinth*, as was obſerved before, though at ſome few miles diſtance.

3. That he calleth *Eraſtus*, *Chamberlain of the City*, Rom.16.23. of whom it is ſaid *Eraſtus abode at Corinth*, 2 Tim.4.

4. That he calleth *Gaius his hoſt*, or the man with whom he lodged, and *the hoſt of the whole Church*, or in whoſe houſe ſtrangers had their intertainment, *Rom.*16.23. who was a *Corinthian*, 1 Cor.1.14. And hence it appeareth that *Gaius* of *Derbe*, who was one of thoſe that were gone before to *Troas*, was one man, and *Gaius* of *Corinth* was another.

It is true indeed that the greetings of ſome men were ſent in this Epiſtle which were not with *Paul* at this preſent in *Corinth*, as *Timothies*, Rom.16.20. who was gone to *Troas*: and *Soſipaters*, who was gone thither alſo [for he I ſuppoſe is the ſame with *Sopater* of *Berea*, Act. 20.4.] and this might ſeem to infringe the truth of this opinion that holdeth that this Epiſtle was written from *Corinth*: But when it is conſidered how lately *Paul* and theſe men parted, and that it is paſt doubt that he would acquaint them before their parting of his intentions to ſend to *Rome*, it is no difficulty to conceive how their ſalutations inſerted into that Epiſtle.

There are indeed ſome that confeſſe that it was written from *Corinth*, but not at this time but at another, namely in that time when *Paul* travelled *Greece*, of which journey there is mention *Act.*20. in which time, among other places, they conceive he came to *Corinth* and there wrote this Epiſtle. But 1. it may very well be queſtioned whether he were at *Corinth* in theſe three moneths travels or no. For whereas he had promiſed to call on them as he went to *Jeruſalem*, 1 Cor.16.7. [which he intended when he travelled thoſe three moneths, but that he diſcovered that the Jews lay in wait for him] he excuſeth himſelf for not coming according to that promiſe, 2 *Cor.*1. 16, 17. And if it were granted that he was at *Corinth* at that time, yet 2. he could not write this Epiſtle at that time, becauſe when he wrote it, he knew the contribution of the *Corinthian* Church was then ready, *Rom.* 15.26. which when he travelled *Greece*, either indeed was not ſo, or at leaſt he knew not that it was, as appeareth copiouſly in his ſecond Epiſtle to that Church.

The Apoſtle in this moſt ſublime Epiſtle, clears fully and divinely, the two great myſteries of the Goſpel, *Righteouſneſſe by faith, and the calling of the Gentiles*. And in the

handling of theſe he handles the great points Originall ſin, Election, and caſting off of the Jews. He laies this poſition down concerning the firſt, *Chap.*1.17. That in *the Goſpel is revealed the Righteouſneſſe of God* [*juſtifying*, as in the Law was revealed his righteouſneſſe or juſtice *condemning*] and that *from faith* [of immediate innixion upon God as was *Adams* before his fall, and as was that which the Jews owned in God] *to faith*, in the righteouſneſſe of another: namely *Chriſt*. This way of juſtification he proveth firſt by ſhewing how far all men both by nature and action are from poſſibility of being juſtified of or by themſelves, which he cleareth by the horrid ſinfulneſſe of the heathen, *Chap.*1. [a large proof of which might be read at *Rome* at that very inſtant:] and little leſſe ſinfulneſſe of the Jews though they had the Law, *Chap.*2.& 3. and therefore concludeth, *Chap.*3.30. that God juſtifieth the circumciſion *by faith* [and not by works, as they ſtood upon it] and the uncircumciſion *through faith* [for all their works that had been ſo abominable, and that ſeemed ſo contrary to juſtification.] In *Chap.*4. he taketh up the example of *Abraham*, whom the Jews reputed moſt highly juſtified by his works, for they had this ſaying of him אברהם קיים את התורה כלה *Abraham performed all the Law every whit:* but he proveth that he found nothing by his own works, but by beleeving he found all. In *Chap.*5. he proves the imputation of *Chriſts* righteouſneſſe for Juſtification, by the parallel of the imputation of *Adams* ſin for condemnation: Not at all intending to aſſert that as many as were condemned by *Adam*, were freed from that condemnation by the death of *Chriſt*, but purpoſely and only to prove the one imputation by the other.

It was a ſtrange doctrine in the ears of a Jew to hear of being juſtified by the righteouſneſſe of another, therefore he proves it by the like, mens being condemned for and by the unrighteouſneſſe of another. Two cloſe couched paſſages clear what he aimeth at: The firſt is in *ver.*12. Διὰ τοῦτο ὥσπερ, &c. *Wherefore as by one man ſinne entred into the World, &c.* The word ὥσπερ *As*, properly requireth a *So* to follow it, as you may obſerve it doth, in *ver.*15,18,19. but here there is no ſuch thing expreſſed, therefore it is ſo to be underſtood: and the Apoſtles words to be conſtrued to this ſenſe. *Wherefore it is*, or the caſe is here as it was in *Adam*, *as by one man ſin entered into the World*,&c. there imputation, ſo here. The ſecond is *ver.*18. in the Originall *verbatim* thus. *As by the tranſgreſſion of one, upon all men to condemnation, ſo by the righteouſneſſe of one, upon all men to juſtification of life.* What, upon all men? Our Tranſlation hath added ſome words to clear the ſenſe, but the ſhortneſſe of the Apoſtles ſtyle doth better clear his intent: namely to intimate imputation: as ſpeaking to this purpoſe, *As by the tranſgreſſion of one there was that that redounded to all to condemnation, ſo by the righteouſneſſe of one there is that that redoundeth to all to juſtification of life:* And to clear that he meaneth not that all that were condemned by *Adams* Fall were redeemed by *Chriſt*, he at once ſheweth the deſcent of Originall ſin, and the deſcent of it for all the death and righteouſneſſe of *Chriſt*, *Quæ tamen profuerunt antequam fuerunt.* Ver.13. *For till the Law ſinne was in the World: but ſinne is not imputed where there is no Law. Nevertheleſſe death reigned from Adam to Moſes.* By what Law was ſinne ſinne and did death reign, when the Law was not yet given? Namely by that Law that was given to *Adam*, and he brake, the guilt of which violation deſcends to all.

Having to the end of the fifth Chapter ſtated and proved Juſtification by faith, in *Chap.* 6, & 7, & 8. he ſpeaks of the ſtate of perſons juſtified, which though they be not without ſinne, yet their ſtate compared with *Adams*, even whileſt he was ſinneleſſe, it is farre better then his: He inveſted in a created, finite, changeable humane righteouſneſſe; they in the righteouſneſſe of God uncreate, infinite, unchangeable. He having the principles of his holineſſe and righteouſneſſe in his own nature, they theirs conveyed from *Chriſt*: He having neither *Chriſt* nor the Spirit, but left to himſelf and his naturall purity; they having both. *See* Chap.8.1,2,9,10,*&c.*

At the nineteenth verſe of *Chap.*8. he begins upon the ſecond myſtery that he hath to treat upon, the calling of the Gentiles, whom he cals πᾶσα κτίσις *The Whole Creation*, or *Every creature:* by which title they alſo are called, *Mark* 16.15. *Coloſſ.*1.23. and he ſhews how they were ſubject to vanity of Idolatry and the deluſions of the devil, but muſt in time be delivered from this bondage, for which deliverance they now groaned: and not they only, but they of the Jews alſo, which had received the firſt-fruits of the Spirit, longed for their coming in, waiting for the adoption that is, the redemption of their whole body: for the Church of the Jews was but the child-like body, and accordingly

dingly their Ordinances were according to child-like age of the Church: but the ſtature of the fulneſſe of *Chriſts* myſticall Body, was in the bringing in of the Gentiles. Being to handle this great point of the Calling of the Gentiles and Rejection of the Jews, he begins at the bottome, at the great doctrine of Predeſtination, which he handles from *ver.*29. of *Chap.*8. to *Chap.*9.24. and then he fals upon the other. That *Iſrael* ſtumbled at *Meſſias* and fell, ſeeking indeed after righteouſneſſe, but not his, but their own: and that they are caſt away, but not all; A remnant to be ſaved, that belonged to the Election of Grace: As it was in the time when the world was Heathen, ſome of them that belonged to the Election, came in and were proſelyted to the worſhip of the true God; ſo ſome of theſe, while all the reſt of their Nation lie in unbelief. And in this unbelief muſt they lie till the fulneſſe of the Gentiles be come in, and then all Gods *Iſrael* is compleated.

The moſt that he ſalutes in the laſt Chapter, appear to have been of the Jewiſh Nation, and the moſt of them [though now at *Rome*] yet ſometime to have been of *Pauls* company and acquaintance in ſome other place. The expulſion of the Jews out of *Rome* by *Claudius* Decree, might very well bring many of them into his converſe, as well as it did *Priſcilla* and *Aquila* whom he names firſt among them. *Epenetus* was one of his own converts of *Achaia*; *Mary* had beſtowed much labour on him, yet he hitherto had never been near *Rome*. He that would diſpute the point of the firſt planter of the Goſpel at *Rome*, might do well to make the firſt muſter of his thoughts here: And whereas the Apoſtle ſpeaks of the faith of the *Roman* Church as ſpoken of throughout the world, *Chap.*1.*ver.*8. it is very queſtionable whether he look to the times before the Decree of *Claudius*, or thoſe ſince *Claudius* death, when all the ſcattered were returned again, and many of thoſe that had come out unbeleeving Jews had returned Chriſtians thither; as I beleeve the caſe was of *Aquila* and *Priſcilla*: and ſome converted in other places had now taken up their reſidence there, as *Epenetus*, *Andronicus*, and *Junia*, &c.

Thoſe whoſe ſalutations he ſendeth thither, may be the better judged of, who they were, by obſerving who were of his retinue at this time, which are named, *Act.*20.4. as 1. *Timothy*. 2. *Lucius*, who ſeemeth to be *Luke*, called now by a Latine name, in an Epiſtle to the Latines. He was with *Paul* at *Corinth* at the ſending away of the Epiſtle: for having mentioned the others that were gone to *Troas*, theſe ſaith he ſtaied *for us*, joyning himſelf in *Pauls* company going now to *Corinth*. 3. *Jaſon* ſeemeth to be he that is called *Secundus*, Act.20.4. the one his Hebrew name, and the other the ſame in Latine, for *Secundus* is ſaid to be a *Theſſalonian*, and ſo was *Jaſon*, Acts 17.7. 4. *Soſipater* here in all probability, he that is called *Sopater of Berea* there. 5. *Tertius* that wrote out the Epiſtle, it may be was *Silas*: an Hebrician will ſee a fair likelihood of the one name in the other, it being written in Hebrew letters שלש: and the Hebrew names to the *Romans* are rendred in the *Roman* Idiome. 6. *Gaius*, the ſame in Greek with the ordinary Latine name *Caius*: it appears that he was a *Corinthian*, 1 Cor.1.13. and in that *Paul* here cals him, *Mine hoſt, and the hoſt of the whole Church*: to the underſtanding of which, the obſerving of a cuſtom of the Jews may give ſome illuſtration. *Maymony* in his Treatiſe concerning the *Sabbath*, ſpeaketh about that rite that they uſed of hallowing the Sabbath with a ſet form of words at his coming in, *per.*30. hath this ſaying: *This hallowing of the Sabbath may not be uſed, but only in the place where they eat: as for example, he may not uſe the hallowing words in one houſe, and eat in another. Why then do they uſe the hallowing words in the Synagogue? Becauſe of travellers that do eat and drink there.* Where the Gloſſe upon the place comments thus, *It is evident that they did not eat in their Synagogues at all, as it is apparent in the eleventh Chapter of Maymonies Treatiſe of prayer, but in a houſe near the Synagogue: and there they ſate at the hearing of the hallowing of the Sabbath*, &c. It may be obſerved from hence, that ſtrangers and travellers were intertained in a place near the Synagogue [compare *Act.*18.7.] which was as a publick Xenodochion or receptacle of ſtrangers, at the charge of the Congregation: which laudable cuſtome is almoſt apparent was tranſplanted into the Chriſtian Churches in thoſe times: as compare ſuch paſſages as thoſe, *Heb.*13.2. *Acts* 15.4. And poſſibly thoſe *Agapæ* or *feaſts of charity* ſpoken of in the Epiſtles of the Apoſtles, are to be underſtood of theſe loving and charitable intertainment of ſtrangers. *Jude v.*12. *Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear.* Falſe teachers travelling

velling abroad undiſcovered, and being intertained in theſe publick receptacles for ſtrangers, and at the publick charge, would finde there a fit opportunity for themſelves to vent their errors and deceptions. In this ſenſe may *Gaius* very properly be underſtood *the Hoſt of the Whole Church*, as being the officer or chief overſeer imployed by the *Corinthian* Church for theſe intertainments: In which alſo it was almoſt inevitable but ſome women ſhould have their imployment: according to which cuſtom we may beſt underſtand ſuch places as theſe, *Phœbe a ſervant of the Church at Cenchrea, ſhe hath been a ſuccourer of many.* Ver.6. *Mary beſtowed much labour on us.* And ſee 1 *Tim.*5.9,10,*&c.* He ſpeaketh alſo of other women of whom he giveth this teſtimony, that they laboured much in the Lord, as *Tryphena and Tryphoſa and Perſis*, ver.12. which may either be underſtood in the like ſenſe: or if not ſo, of their great pains ſome other way for the honour and promotion of the Goſpel, and benefit of the Saints and themſelves: as by viſiting and relieving the poor and ſick, taking pains in following the Miniſters of the Goſpel, and venturing themſelves with them: hiding and cheriſhing them in times of danger, and ſo venturing themſelves for them: and ſo he ſaith *Priſcilla and Aquila* for his life laid down their own necks, *&c.* He ſalutes three of his own kinſmen *Andronicus* and *Junia* and *Herodion:* the two firſt were converted before him, and were of note among the Apoſtles: either being of the number of the 70 Diſciples, or eminent converts and cloſe followers of *Chriſt*, or of the Apoſtles in thoſe firſt times. He cals them his *fellow priſoners:* but if he had called them his priſoners, it had been eaſier to have told when and how. For they were in *Chriſt*, whilſt he was a perſecutor: but when they were impriſoned with him, after his converſion, is hard to finde out. Among all that he ſalutes ſo kindly, where is *Peter?* If he were now at *Rome* how was he forgotten?

ACTS CHAP. XX. Ver.6.

And we came to them to Troas in five daies: Where we abode ſeven daies.

And ſo to Ver.17. *of* CHAP. XXI.

FRom *Philippi* after Eaſter, he ſetteth away for *Corinth*, where he ſtaied ſo little, that he came to *Troas* within five daies after the company was come thither which had gone before: for ſo are the *five daies* to be underſtood: not that *Paul* in five daies went from *Philippi* to *Corinth* and *Troas*, but that his company which was ſet out with him, but ſet directly for *Troas*, had ſtaied but five daies at *Troas*, before he came up to them.

There he celebrates the Lords day and the Lords Supper, and preacheth and diſcourſeth all night [a thing not altogether ſtrange in the Jewiſh cuſtoms, *Jeruſ.Sotah* fol. 16.4. *R. Meir was teaching profoundly all the night of the Sabbaths in the Synagogue of Chamath.*] So that *Eutychus* ſleeps and fals and is taken up dead, but recovered by miracle. The change and beginning and end of the Chriſtian Sabbath may be obſerved here.

When he goes now from thence, it is moſt likely it was the time when he left his Cloak, Books and Parchments with *Carpus*, 2 Tim.4.13. *His Cloak:* for he was now going among his own Nation in *Judea:* and there he was to wear his Jewiſh habit, and he left his *Roman* garb here, till he ſhould come into thoſe *Roman* qnarters again. It may be, *the Parchments* were the Originals of thoſe Epiſtles that he had already written: for that he ſent tranſcripts, and reſerved the Originall copies, may be collected from theſe paſſages, *I Tertius who wrote out this Epiſtle*, Rom.16.22. *The ſalutation of me Paul with mine own hand*, 1 Cor.16.21. Col.4.18. which was *the token in every Epiſtle*, 2.Theſſ.3.17. for all the Epiſtle beſide was written with another hand.

From *Troas* by ſeverall journeys he cometh to *Miletum:* and thither he ſends for the Elders of the Church of *Epheſus*, which City was near at hand: But who were theſe? Not *Timothy* and *Trophimus*, for they were in his company already, and had been with him in his journey hither, but theſe twelve men upon whom he had laid his hands, and beſtowed on them the holy Ghoſt, and ſo fitted them for the Miniſtry, *Act.*19.6. and whomſoever beſides *Timothy* had ordained into the Miniſtry whileſt he was there.

Although

Although the *Epheſian* and the reſt of the *Aſian* Churches, were but in an ill caſe at this time in regard of falſe doctrines and much Apoſtacy that had corrupted and cankered them, yet doth the Apoſtle foreſee that the caſe will be worſe and worſe with them ſtill, and that grievous Wolves ſhould yet break in upon them: And this he concludeth, not only from the boldneſſe that he was aſſured falſe teachers would uſe and aſſume to themſelves when he was gone, but from thoſe predictions of *Chriſt* that had foretold what ſad Apoſtacy ſhould occurre, and what falſe teachers ſhould ariſe before the great day of *Jeruſalem* came, which was now coming on apace.

ACTS CHAP. XXI. Ver. 17.

And when we were come to Jeruſalem the Brethren received us gladly, &c.

PAUL is now got to *Jeruſalem*: And the firſt thing that we have to do about his ſtory there, is to calculate the time and conſider what Year it was when he came thither: and to prove, if we can, that it was the ſecond Year of *Nero*, according as we have ſuperſcribed that Year: for this is of import, as to the fixing of thoſe chronicall obſervations that we are to take up hereafter.

The common conſent in all times, hath fixed his coming to *Jeruſalem* and apprehenſion there to this Year, and yet amongſt all that have ſo concluded upon it, there is none that hath given any one clear proof or evidence at all for ſuch an aſſertion. *Euſebius, Ado, Caſſiodore, Baronius, Lorinus*, and divers others are of this minde, yet whereupon they grounded their opinion is hard to finde, nay it is hard to finde among many of them, any that goeth about to ſhew any groundwork for it at all. It would therefore ſave a great deal of labour to take their conſent without any more ado, and it might carry good credit with it, to go along with ſo generall a tenet upon the word of ſo many Learned men: yet that we may not go altogether led blindfold by others, let theſe things towards the proof of it be taken into conſideration. And firſt let us draw a Chronicle of *Nero*'s time.

NERO.

I.
II.
III.
IV. *Poppæa* becomes *Nero*'s Paramour.
V. *Nero* ſlaies his mother *Agrippina*.
VI.
VII.
VIII. *Poppæa* becomes *Nero*'s Wife. *Pallas* dieth.
IX.
X. *Albinus* is Governour of *Judæa*.
XI. *Florus* cometh in Governour inſtead of *Albinus*.
XII. The firſt beginning of the Warres of the Jews.
XIII.
XIV.

Although theſe things affixed to the ſeverall Years of *Nero*, may ſeem very Heterogeneall to the thing we have in hand, yet we ſhall finde them of good uſe when we have firſt cleared their truth and certainty.

1. That *Poppæa* became *Nero*'s Minion in his 4th Year is apparent by *Tacitus* Annal. *lib.* 13. *Sect.* 12. where he placeth the beginning of their adulterous acquaintance *A.U.C.* 811. under the Conſulſhip of *Nero* III. and *Valerius Maſella*.

2. That *Nero* ſlew his mother *Agrippina* in his fifth Year, the ſame *Tacitus* alſo aſſerteth, *lib.* 14. *Sect.* 1. placing that fact *A.U.C.* 812. under the Conſulſhip of *C. Viſpanius*, and *Fonteius Capito*.

3. The marrying of *Poppæa* to *Nero*, as his Wife, he placeth in his eighth Year. *Annal. lib.* 14. *Sect.* 9. viz. *A. U. C.* 815. under the Conſulſhip of *P. Marius*, and *L. Aſinius*:

L. Asinius: and in the same Year he placeth the death of *Pallas.*

4. The beginning of the Warres of the Jews in *Nero*'s 12th, and the entrance of *Gessius Florus* into the Government, the Year before, is confirmed under this testimony of *Josephus,* Antiq.lib.20.cap.*ult.* Καὶ δὴ τὴν ἀρχὴν ἔλαβεν ὁ πόλεμος δευτέρω μὲν ἔτει τῆς ἐπιτροπῆς φλώρου: δωδεκάτῳ δὲ τῆς Νέρωνος ἀρχῆς. Out of which how *Baronius* can bring the beginning of *Florus* his Government to be in the tenth of *Nero,* as he doth, I understand not: for if the twelfth Year of *Nero* were *Florus* his second, then the eleventh was his first.

And now let us take in some things more, which we must apply to these times mentioned, to help us in the inquest we are about.

1. *Josephus* saith, that *when Portius Festus came into Felix room in the Government of Judea, the chief of the Jews of Cæsarea went to Rome to accuse Felix; and he had been certainly punished for his unjust dealing with the Jews, had not Nero been very favourable to him, at the intreaty of his brother Pallas, who was then very much in Cæsars esteem.* Antiq. lib.20 cap.7.

2. The same *Josephus* also speaking of the Government of *Festus* in *Judea,* he first mentioneth how he found the Country infested with rebels and robbers whom he overthrew: then he relateth how King *Agrippa* built his Palace so at *Hierusalem,* as that it overtopt the Temple Courts: which the Jews disliking built a counterwall to hinder the prospect, that it should not view their service and actions in the Temple. At this *Agrippa* and *Festus* took distast, and *Festus* commanded that the wall should be pulled down: but the Jews desired they might send Agents to *Rome* about this matter, which they did. And when *Nero* heard the case, οὐ μόνον συνέγνω περὶ τοῦ πραχθέντος, ἀλλὰ καὶ συνεχώρησεν, οὕτως ἐᾶν τὴν οἰκοδομίαν, τῇ γυναικὶ πομπηΐᾳ, θεοσεβὴς γὰρ ἦν ὑπὲρ τῶν Ἰουδαίων δεηθείτη χαριζόμενος. *He did not only pardon the thing done: but he also consented to suffer the building so to stand: vouchsafing this at the intreaty of his wife Poppæa, for she was devout,*&c. *Antiq.* lib.20.cap.8. Observe the last words, *At the intreaty of his wife Poppæa.*

3. The same *Josephus* again relateth a journey of his own to *Rome* in these words: *When I was six and twenty years old I went to Rome upon this occasion. When Felix was Governour of Judea, he sent certain Priests my neer acquaintance, and very good men for a small cause to Rome to appear before Cæsar. For whose deliverance I desiring to finde some means went to Rome, and there by the means of a certain Jew,* Πομπηΐᾳ τῇ τοῦ Καίσαρος γυναικὶ γνωθεὶς. *I came to be known to Poppæa Cæsars Wife.*

Baronius doth revile *Josephus* here as if he had forgot his own age: *Videas in his* [saith he] *quæ suæ ætatis sunt, suo ipsius testimonio convinci, annorum sex turpiter errantem.* And wherein? *Quia affirmat se agentem suum supra vigesimum sextum sub Felice Judææ præside Romam venisse.* But *Josephus* saith no such word. He saith indeed that he went to *Rome* to labour the deliverance of some men that *Felix* had sent thither in the time of his Government, but that *Felix* was in his Government when he went thither he saith not at all.

And now to take up what we have to observe upon these things that have been spoken.

1. It is true indeed, as *Tacitus* witnesseth, that *Pallas* the brother of *Felix,* who had been *Claudius* his great favourite, and so *Nero*'s also in *Claudius* time, did wane and decrease somewhat in his favour in a very short time after his entrance into his reign: but he was not utterly laid flat, and out at all, till after *Poppæa* came into favour and amorousnesse, who forwarded the death of *Agrippina,* and the bringing down of those that were of her party as *Pallas* was. Therefore the power of *Pallas* with the Emperour seemeth to be expired in *Nero*'s fifth year, in which *Agrippina* was slain. And by this account we cannot extend *Felix* his escape for his brother *Pallas* his sake, beyond *Nero*'s fourth Year. For considering *Poppæas* prevalency with the Emperour, when once she became his Paramour, and considering her detestation of *Agrippina* and her faction of which *Pallas* was the chief, we cannot cast *Felix* his discharge for *Pallas* his sake, beyond *Nero*'s fourth.

2. *Paul* lay two years prisoner at *Cæsarea* under *Felix:* Act.24.27. *After two years Portius Festus came into Felix room.* Many are the conjectures about these two years. *Baronius* saith, it was *Expleto biennio Neronis. Magister Historiæ Scholasticæ,* saith it was *Biennium ab accusatione Felicis a Judæis. A Lapide* cares not to think that *Biennium hoc*

inchoandum

inchoandum a præfectura Felicis in Judea, nam ante illud præfuerat Trachonitidi Batanæ & Gandanitidi, &c. But it is moſt proper to hold, that theſe *two years* mean the time of *Pauls* being a priſoner under *Felix* from the time of his apprehenſion under *Lyſias* the chief Captain, till *Felix* his going out of his Government: and ſo it is held by *Beda*, *Beza*, *Salmeron*, *Onuphrius* and others. And this is ſo proper and ſutable to the intent and diſcourſe of *Luke*, that it needeth no illuſtration or proof of it: and it is moſt agreeable to the Scriptures manner of accounting in all other places.

Theſe two things then being thus concluded on, it will follow that *Pauls* apprehenſion was in *Nero's* ſecond, and *Felix* went out of Office in *Nero's* fourth, before *Poppæa* was yet got into her potency. And the accounting of *Pauls* to years impriſonment under *Felix* to be thus. At *Pentecoſt* in *Nero's* ſecond he is apprehended, and at *Pentecoſt* in *Nero's* third he had been a year priſoner: and at *Penecoſt* in *Nero's* fourth his two years are up: and that ſpring it was that *Felix* went out of Office, and went to *Rome* to make his anſwer, and *Pallas* his brother not yet utterly out of favour makes his peace. And now let us draw up the Chronology of *Nero's* time to the full, according to theſe evidences, and as referreth to our occaſion.

CHRIST.	NERO.	
55.	1.	*Paul* at *Epheſus*: Goeth to *Macedonia*, *Creet*, *Greece*, to *Macedonia* again, and wintereth in *Nicopolis*.
56.	2.	*Paul* at *Macedonia* till *Eaſter*: then goeth up to *Jeruſalem*, and is apprehended at *Pentecoſt*, and from that time till the year go out, is a priſoner.
57.	3.	*Paul* a priſoner all this yeas under *Felix*.
58.	4.	*Felix* removed. *Feſtus* cometh in: *Paul* ſhipped towards *Rome*, but wintereth by the way. *Poppæa* in *Nero's* eye, and becomes his Minion.
59.	5.	*Feſtus* Governour of *Judea*. *Paul* after wintering in his journey, cometh to *Rome*, and this is the firſt year of his impriſonment there. *Nero* killeth his mother *Agrippina*.
60.	6.	*Feſtus* Governour of *Judea*. *Pauls* ſecond year impriſonment at *Rome*.
61.	7.	*Feſtus* Governour of *Judea*.
62.	8.	*Feſtus* Governour of *Judea*. *Nero* marrieth *Poppæa*.
63.	9.	*Feſtus* Governour: It may be *Albinus* came in ſometime this year: and then was *James* the leſſe ſlain this year.
64.	10.	*Albinus* Governour of *Judea*.
65.	11.	*Florus* Governour of *Judea*.
66.	12.	*Florus* Governour of *Judea*. The Warres begin.
67.	13.	
68.	14.	*Nero* dieth, having reigned 13 years and 8 moneths.

ACTS CHAP. XXI. *from* Ver. 17. *to the end of the Chapter.*

PAUL cometh to *Jeruſalem* at the feaſt of *Pentecoſt*, when the City was now full of conflux to that feſtivall. He reſorteth inſtantly to *James* the reſidentiary Apoſtle of the Circumciſion, for holding correſpondency ſake; and there he ſhews him the manner and fruit of his Miniſtry among the Gentiles. Which both by *James* and the Elders that were with him is well approved of, as to the thing it ſelf: but they certifie him of what complaints they heard from the Jews againſt him, for crying down of the rites of *Moſes*, eſpecially Circumciſion, *That thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, ſaying, that they ought not to circumciſe their children*, ver. 21. Now becauſe thouſands of the Jews which beleeved were yet zealous of the Law, this gave much offence. But did *Paul* teach thus or not? No doubt he did, and it behoved him ſo to do: nor does, nor can *James* except againſt the doctrine: for though it is true that he and *Paul* and the other Apoſtles permitted compliance with ſome of the Jewiſh rites for peace ſake for a while, as there is an example in this very place, yea *Paul* himſelf circumciſed

cumciſed *Timothy* upon that reaſon; yet the uſe of Circumciſion, as theſe that ſtood upon it, uſed it, was utterly inconſiſtent with the Goſpel. Hear this Apoſtles Doctrine, *Behold I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing. For I teſtifie again to every man that is circumciſed, that he is a debtour to the whole Law*, Gal. 5.2. A converted Jew would have his ſonne circumciſed: *Paul* asks him a reaſon; what can he anſwer, but it looks after ſome juſtification by it? as their own Authors ſpeak their thoughts: *He that is circumciſed is perfect.* And, *He that is circumciſed ſhall not go to Gehinnom.* And, *I ſaid unto thee, in thy blood live, Ezek.* 16.6. *This is the blood of Circumciſion*, &c. Tanchum. in *Gen.* 17. & 18, *&c.*

They looked indeed upon Circumciſion notion as an admiſſion into the Covenant: and thereupon the father of the child at his Circumciſion conſtantly uſed theſe words, *Bleſſed be thou O Lord our God who haſt ſanctified us by his Commandments, and commanded us to bring the child into the Covenant of our father Abraham. And they that ſtood by ſaid, As thou haſt brought him into the Covenant, ſo bring him into the Law and into the Bride-chamber.* Jeruſ. in Beracoth. fol. 13. col. 1. But withall they looked upon this Covenant as a Covenant of works, for, as we obſerved before, they reputed *Abraham* himſelf ſo juſtified. Good cauſe therefore had *Paul* to ſtand out againſt the convert Jews circumciſing their children, as whereby the Doctrine of Juſtification by faith was utterly enervated and made of no effect. And here by the way let us conceive we heard *Paul* and one of theſe parents diſputing upon this point. Circumciſe not thy child, ſaith *Paul*, for if thou doeſt thou laieſt an obligation upon him to obſerve the whole Law: and this may note to us that the Sacrament carried an obligation with it, and obliged an Infant, though he knew not what Law or obligation meant: Baptiſm is for obligation as well as this, and a childe capable of the obligation though he underſtand not what it means. I, but ſaies the Parent, I will not look upon it, as in way to Juſtification, I will only uſe it for the childes admiſſion into the Covenant of grace. If Infants Baptiſm were not now in uſe for ſuch a purpoſe, let one that denies it, tell me, what *Paul* had to anſwer.

James urgeth not *Paul* at all to any publick recantation of his Doctrine, but adviſeth him, by purifying himſelf and Judaizing a little in the Temple, to give ſome publick teſtimony for their ſatisfaction, that he was not ſuch an enemy to *Moſes* as he was reported: which he agreeth to. For the Temple rites might have better plea, while the Temple ſtood, then Circumciſion, which was none of them. On the ſecond or third day of his Purification, ſome *Aſian* Jews raiſe a tumult againſt him. It is not ſo properly rendred, *And when the ſeven daies were almoſt ended*, ver. 27. as rather, *And as the ſeven daies were to have been accompliſhed*, the computing of theſe twelve daies mentioned *chap.* 24.11. inforce that they ſhould be ſo interpreted.

They found him in the ſecond Court of the Temple *the Court of the women*, whither no Heathen came [though they might come into the outer Court, called *the mountain of the Houſe*] and thither they ſuppoſed and pretended that he had brought a Gentile, *Trophimus an Epheſian:* For which he is fallen upon with that they called מכות מרדות *The rebels beaten*, ſtripes without number, the people falling pell mell upon him. Which was the way [as the Jews records inform us] that the Prieſts were dealt withall, that came into the next court above this, when any of them was deprehended there in their uncleanneſſe: they never ſtood upon it, to bring him to judiciall triall, but his fellows fell upon him, with the fagot ſticks of the Altar, or what came to hand, and mawled him with blows without meaſure even unto death: And ſo had *Paul* been ſerved now had not the *Roman* Commander come and been his reſcue. Yet did he ſuppoſe him an offender, and queſtions him whether he were not that *Egyptian* that not long before that time had made an inſurrection. *Joſephus* giveth his ſtory, Antiq. *lib.* 20. *cap.* 6. thus. *At that time there cometh one to Jeruſalem out of Ægypt, pretending himſelf to be a Prophet: and he counſelled the common people, that they ſhould go with him to Mount Olivet, and that there he would ſhew them how at his command the walls of Jeruſalem would fall: But* Felix *underſtanding this, ſent ſome horſe and foot againſt them, and ſlew* 400 *of them* [our text here ſaies 4000] *and took two hundred priſoners.*

ACTS

ACTS CHAP. XXII.

PAUL Apologizeth to the people: telleth his Education, Converſation and Converſion: and relating how by a Divine Viſion he was appointed to go to the Gentiles, they begin a new commotion, which the chief Captain again pacifieth; but yet thinks *Paul* ſome notable villain, or elſe that there would never have been ſo terrible cries againſt him: He would now have ſcourged him, but that he underſtood he was a *Romane*: therefore he turns to another courſe, and the next day brings him before the *Sanhedrin*. The ſitting of that Bench was little at *Jeruſalem* now: For as we have obſerved, they were unneſted from *Jeruſalem* divers years ago, and their moſt conſtant reſidence at preſent was at *Jabneh*: only they were now come up to the Feſtivall.

ACTS CHAP. XXIII. & XXIV. *to* Ver. 27.

RAbban *Simeon* the ſonne of *Rabban Gamaliel*, *Pauls* Maſter, was Preſident of the great Councill at this time, for *Gamaliel* was dead ſome two or three yeares ago. Of him the Jewes have this ſaying in *Sotah* per. 9. *From the time that old Rabban Gamaliel died, the honour of the Law ceaſed; for till then they read and learned the Law ſtanding, but after his death ſitting.* *Onkelos* the *Targumiſt* of the Law burnt a great quantity of frankincenſe for him at his Obſequies. *Juchaſin* fol. 53. Whether *Rabban Simeon* the Preſident were preſent at this Seſſion or no, *Ananias* the Highprieſt is as buſie as if he had been chief Preſident himſelf: But *Paul* cares for him as little, as he buſied himſelf much. He cals him *whited wall*, or arrant painted hypocrite: And when he was checked for reviling Gods Highprieſt, *I knew not brethren*, ſaith he, *that he is Highprieſt*: for if I took him for ſuch a one, I would not ſo have ſpoken to him, ſince it is written, *Thou ſhalt not ſpeak evil of the Ruler of my people.* It is not poſſible that *Paul* ſhould not know who and what *Ananias* was: but it is very indifferent, whether we underſtand this, as not owning this man for a lawfull Highprieſt, or not owning any lawfull Highprieſthood now at all. The man baſe and uſurping; and the Function of the Highprieſthood diſanulled by the great Highprieſt, who had accompliſhed all that it typified, and the place of the Highprieſthood being become a common Merchandiſe, obtained by money and favour and diſparching one another.

By a holy policy he divides the Councill, and profeſſing himſelf by education a *Phariſee*, and of that belief in the point of the Reſurrection, he not only ſets *Phariſees* and *Sadduces* to a hot conteſtation between themſelves, but he makes the *Phariſees*, ſo farre as to that opinion, to take his part: It had been poſſible to have ſet the *Hillelian* and *Shammaan* party together by the ears, by a bone handſomly caſt between them, for the Councill had theſe factions in it, and their feud was as deadly; but *Paul* could own no article of their diviſions, that was worth his owning, they were ſo triviall and below his cogniſance. It is the confeſſion of the *Jeruſalem* Gomariſts in *Joma* fol. 38. col. 3. *That the fault of their great ones under the ſecond Temple was love of money, and hatred one of another.*

Paul in the hubbub is reſcued again by the Souldiery, and that night by revelation is warranted to appeal to *Caeſar*, by being informed he muſt go to *Rome*. A Conſpiracy of a pack of cut-throats to murder him, is prevented, and he is ſent to *Caeſarea* to *Felix*, where he lies priſoner two years. By ſuch packing and combining of murderers, it may eaſily be conjectured what temper the Nation was now in. *Joſephus* his character of it at theſe times is, *That the affairs of the Jews grew daily worſe and worſe, and that the Country was full of theeves and ſorcerers, but Felix was daily picking them up to penalty after their deſert*; the greater thief, the leſſe; for his character yields him no better. *Tacitus* ſaies enough of him, when he ſpeaks but this, *Antonius Felix, per omnem ſævitiam ac libidinem jus regium ſervili ingenio exercuit*: Hiſtor. lib. 5. cap. 2. Upon which *Joſephus* will give you a large comment of his intolerable covetouſneſſe,

touſneſſe, polling, cruelty, ſacriledge, murderings, and all manner of wickedneſſe. His injuriouſneſſe to *Paul* in the ſtory before us, and the very naming of his wife *Druſilla* may be brand enough upon him: for her, by inticements and magicall tricks, he allured to himſelf from her husband and married her. And him he kept priſoner two years wrongfully becauſe he would not bribe him. In his pleading before him, he makes him tremble, but it is but a qualm and away.

CHRIST. LVII. NERO. III.

PAUL is a priſoner this year at *Cæſarea* under *Felix*. A great City of Jews and Greeks mixtly: the place where the firſt ſpark of Jews Warres kindled afterward. A famous Univerſity of Jews in time, if ſo be it was not ſo at this time.

CHRIST. LVIII. NERO. IV.

ACTS CHAP. XXIV. Ver.27.

PAUL ſtill a priſoner at *Cæſarea* under *Felix* for the firſt part of this year: Then cometh *Feſtus* into the Government, and *Felix* packeth to *Rome* to anſwer for his miſdemeanours.

ACTS CHAP. XXV. & XXVI.

PAUL anſwereth for himſelf, firſt before *Feſtus* alone: then before *Agrippa* and his ſiſter *Bernice*: this *Agrippa* was his ſonne whoſe death is related *Acts* 12. he by the favour of *Claudius* the Emperour ſucceeded his brother in Law-Uncle *Herod* [for ſuch relations did that Inceſtuous family finde out] in the Kingdom of *Chalcis*. For *Berenice* his ſiſter had married *Herod* King of *Chalcis* her Uncle and his, who was now dead, and this *Agrippa* ſucceeded him in his Kingdom, being alſo King of *Judea*. Of this *Agrippa*, as it is moſt probable, there is frequent mention among the Hebrew Writers: as particularly this, that King *Agrippa* reading the Law in the later end of the year of releaſe, as it was injoyned, and coming to thoſe words, *Deut.* 17.15. *Thou ſhalt not ſet a ſtranger King over thee which is not of thy brethren*, the tears ran down his cheeks [for he was not of the ſeed of *Iſrael*] which the Congregation obſerving, cried out, *Be of good comfort O King Agrippa, thou art our brother.* He was of their Religion though not of their blood, and well verſed in all the Laws and cuſtoms as *Paul* ſpeaks, *chap.*26.3.

Berenice his ſiſter, now a widow, lived with him, and that in more familiarity then was for their credit: afterward ſhe fell into the like familiarity with *Titus* the ſonne of *Veſpaſian*, when he came up to the Jews Warres. There is mention in *Jeruſ. in Taanith.* fol.66.col.1. and again in *Megillah* fol.70. col.3. of *the Scribes or learned Jews of Chalcis, againſt whom the people roſe and tumultuated.* [In the one place it is written כולקיס in the other כלקיס.] It may be they were of this *Agrippa*'s planting there.

As *Paul* pleads for himſelf, *Feſtus* takes him to be beſide himſelf: but *Agrippa* better acquainted with thoſe kinde of things that he ſpake of, was much moved: and concludes that had he not appealed to *Cæſar*, he might have been quit. What he did in this appeal was not a ſmall thing, and it is very queſtionable whether ever Jew had appealed from their own *Sanhedrin*, to the Heathen Tribunall before. But for this he had a Divine warrant.

ACTS

ACTS CHAP. XXVII.

PAUL ſhipped for *Rome:* and *Luke* with him, and *Ariſtarchus* a *Theſſalonian*. *Paul* cals him his fellow priſoner, *Coloſſ.*4.10. whether now or not till he came to *Rome* is a queſtion: *Trophimus an Epheſian* is alſo now with him, *Acts* 21.29. whom he leaves ſick at *Miletum*, as he paſſeth by thoſe coaſts of *Aſia*, *Act.*27.2. 2 *Tim.*4.20. and there likewiſe he leaves *Timothy*. Who elſe of thoſe that went with him to *Jeruſalem*, Act.20.4. were now with him, is uncertain. It was now farre in the year, and winter entring, for the feaſt of expiation was over, ſo that they meet with a tempeſtuous journey, and at laſt ſuffer ſhipwrack and ſwim for their lives, and do all eſcape. The Reader by the time of the writing of the ſecond Epiſtle to the *Corinthians*, which he hath paſſed, will eaſily ſee that what he ſpeaks there, *A day and a night I have been in the deep*, 2 Cor.11.25. cannot be underſtood of his ſhipwrack now, but referres to ſome time a good while ago.

CHRIST. LIX. *NERO.* V.

ACTS CHAP. XXVIII. *from the beginning to* Ver.30.

PAUL and his company are the three winter moneths in *Malta:* where he doth ſome miracles. And when winter was now drawing over, they put to ſea again, in an *Alexandrian bottom, whoſe badge was Caſtor and Pollux:* or the picture of two young men on white horſes, with either of them a javelin in his hand, and by him half an egge and a ſtarre: whom Heatheniſh folly and ſuperſtition conceited to have been twins begotten by *Jupiter*, and Deities favourable to thoſe that ſailed on the ſea. And this ſeemeth to have been the reaſon why *Luke* doth mention this circumſtance, becauſe he would intimate the mens ſuperſtition, as expecting better ſailing under this badge then they had had.

From *Melita* they ſail to *Syracuſe* in *Sicilie*, and there abide three daies. From thence to *Rheginm* in *Italy*, and from thence to *Puteoli:* there they finde Chriſtians and ſtay with them ſeven daies: and then ſet away for *Rome*. At *Appii Forum* about 50 miles from the City, ſome of the *Roman* Chriſtians hearing of their coming, come to meet them: and at the *Tres Tabernæ*, 33 from the City, they meet with more: and ſo they injoy the ſociety of one another ſome ſpace together as they travel along, which was no ſmall refreſhing to *Paul*, who had deſired ſo much and ſo long to ſee them.

ACTS CHAP. XXVIII.

Ver. 30. *And Paul dwelt two whole years in his hired houſe, and received all that came to him,*

31. *Preaching the Kingdom of God and teaching thoſe things which concern the Lord Jeſus Chriſt with all confidence, no man forbidding him.*

JULIUS the Centurion that had brought him and the reſt of the priſoners from *Judea*, had been his friend and favourer, from their firſt ſetting out, *Chap.* 27. 3. and ſo continued, even to the time of his ſetling in *Rome:* obtaining him this liberty, that he might take lodgings of his own, and there he was kept under a reſtraintleſſe reſtraint: After three daies he ſends for the chief of the Jews, and laies open his caſe before them, and upon a day appointed he aſſerteth and expoundeth the truth and doctrine of the Goſpel, whereupon ſome beleeve, but others do the rather become his enemies.

His accuſers that were come from *Judea* to lay in his charge againſt him [for we can hardly ſuppoſe otherwiſe, but that ſome ſuch were come] would be urgent to get their buſineſſe diſpatched that they might be returning to their own homes again; and ſo would bring him to triall as ſoon as they could: and that his triall was reaſonable early this year, it appeareth by his own words in his ſecond Epiſtle to *Timothy*, where he ſpeaketh of his Anſwer that he had been at, and requireth *Timothy* to come to him before winter, 2 *Tim* 4.16,21.

As he appealed to *Nero* himſelf, ſo *Nero* himſelf heard his cauſe, *Philip.*1.13. 2 *Tim.*4.16. [and here it was poſſible *Paul* and *Seneca* might ſee each other] at which time all that had owned him before, withdrew themſelves for fear, and durſt not ſtand by him, or appear with him in this danger.

Tacitus mentioneth a caſe much like his, which had been tried two years before, namely of *Pomponia Græcina* a noble Lady of *Rome*, concerning a ſtrange Religion. *Superſtitionis externæ rea, mariti judicio permiſſa. Iſque priſco inſtituto, propinquis coram, de capite famáque conjugis cognovit, & inſontem nuntiavit.* Thus that he calleth *externa ſuperſtitio*, cannot well be underſtood of any Religion, but either Judaiſm or Chriſtianity: for any Heathen ſuperſtition did reliſh ſo well with them, that it could hardly have brought her into danger. If her peril of life then were becauſe of Chriſtianity, as very well it might, it was a terrible example that lay before the Chriſtians there: and if it were not, then this triall of *Paul* being of a doubtfull iſſue and conſequent and full of danger, it made poor *Pauls* friends to ſhrink aſide in this his extremity, and to be to ſeek when he had moſt need of them. *At my firſt anſwer*, ſaith he, *none ſtood with me, but all forſook me.* In which words he doth not ſo much referre to what or how many more Anſwers he was called to [as the *poſtſcript* of that Epiſtle ſeemeth to conſtrue it] as he doth intimate, that even at the very firſt pinch and appearance of danger, all that ſhould have been his aſſiſtants ſtarted from him. It may be *Demas his imbracing of the preſent World*, 2 Tim. 4.10. ſignifieth in this ſenſe, that he forſook *Paul*, and ſhifted for himſelf and ſculked to avoid the danger: or if it be taken, that he returned to his worldly imployments again, or that he returned to his Judaiſm again: mean it what it will, we ſhall ſee in the ſtory of the next year, that he returned to *Paul* and to his ſtation again. So that his failing was but as *Peters* deniall of his Maſter, repented of and recovered. It was a hard caſe and a great triall with the Apoſtle, when in ſo ſignall an incounter, and ſo imminent danger of his life, none of the Church that was at *Rome*, nor any of thoſe that were of his own retinue, durſt own him, or ſtand by him in his exigent: but the Lord was with him, and brought him off ſafe from the Lions mouth: He being aſſured by this providence of God to him, and for him, in his great danger, that he was reſerved for the further benefit of the Church and propagating of the Goſpel, applieth himſelf to that work the beſt way he can, conſidering his condition or impriſonment; and whereas he cannot travell up and down to the Churches to preach to them as he done, he viſiteth divers of them by his Epiſtles: And firſt he writeth

THE EPISTLE TO THE *GALATIANS*,

and ſendeth it by *Creſcens*, as may be conceived from 2 *Tim.*4.10. For though *Demas*, and *Creſcens*, and *Titus* their departure from *Paul* be reckoned altogether in that verſe, yet the reaſon of their departure cannot be judged to have been alike: for however *Demas* ſtarted upon ſome carnall reſpect, yet *Creſcens* and *Titus* are not ſo branded, nor will the eminent piety of the later ſuffer us to have any ſuch opinion of him, and the judging of him doth alſo help us to judge of *Creſcens* who is joyned with him. The *poſtſcript* of this Epiſtle both in the *Greek*, *Syriack*, *Arabick*, and divers other Tranſlations, doth generally date it from *Rome*: *Beza* from *Antioch*: *Eraſmus* from *Epheſus*, but all upon conjecture: for there is no intimation in the Epiſtle it ſelf of the time or place of its writing: *Beza* upon theſe words in *Chap.*1. *ver.*2. *And all the brethren which are with me*, ſaith thus, *Puto ſic totum Antiochenæ Eccleſiæ Preſbyterium ſignificari, & inde ſcri-*

ptam

ptam hanc Epiſtolam,&c. *I think by this he meaneth the whole Preſbytery of the Church of Antioch, and that this Epiſtle was written from thence, at that time that paſſed between Paul and Barnabas their return into Aſia from their firſt journey forth, and the coming of thoſe troubles to Antioch*, Acts 14.28. But that Apoſtacy in the Churches which the Apoſtle crieth out againſt in this Epiſtle and in others, was not then begun; and moreover it may well be queſtioned whether the Churches of *Galatia* were then planted. And the former anſwer, may likewiſe be given to the opinion that this Epiſtle was written from *Epheſus*: namely that at the time of *Pauls* being at *Epheſus*, the Apoſtacy which ere long did ſorely and almoſt Epidemically infeſt the Churches, was but then beginning. And this is one reaſon why I ſuppoſe it written from *Rome*, at this time that we are upon, becauſe that gangrene in the Eaſtern Churches was now come to ripeneſſe, as it appears by the ſecond Epiſtle to *Timothy*, which was written this ſame year: See 2 *Tim.*1.15.

Falſe teachers had brought back the *Galatians* from the ſimplicity of the Goſpel, to their old Ceremonious performances again, and to reliance upon the works of the Law for Juſtification: which miſcarriage the Apoſtle taketh ſharply to taſk in this Epiſtle. And firſt he vindicates his Apoſtleſhip as no whit inferiour to *Peter* and *James* and *John* the Miniſters of the Circumciſion, and thoſe that chiefly ſeemed to be pillars, and he ſhews how theſe approved of him and it: And then he moſt divinely ſtates the nature of the Law, at which was the great ſtumbling; and eſpecially ſpeaks to that point that they moſt ſtood upon, their *living in it*.

The Lord had laid a ſtone in *Sion*, which the Jews could not ſtep over, but ſtumble at, even to this day: and that is that which is ſaid in *Levit.*18.5. *Ezek.*20.11. and in other places, which the Apoſtle alſo toucheth in this Epiſtle, *Chap.*3.12. from whence they concluded that no living, no juſtification but by the works of the Law. The Apoſtle in the third Chapter of this Epiſtle laies down two concluſions that determine the caſe, and reſolves all into faith. The firſt is in *ver.* 17. namely that the Law was not given to croſſe the Covenant of grace, but to be ſubſervient to it. The ſecond in *ver.*10. that the Law did plainly ſhew of it ſelf that no man could perform it, but it left a man under the curſe. Obſerve that he ſaith not, As many *as fail* of the works of the Law, but As many *as are* of the works of the Law: ſhewing that the Law did not only denounce a curſe upon all that performed it not, but plainly demonſtrated that none could perform it, and ſo left all under a curſe: and theſe words, *Curſed is every one that continueth not in all things*,&c. conclude both. So that the Law was not given for juſtification, but to be ſubſervient to the Covenant of Juſtification: not to croſſe the Covenant but to ſerve it, not purpoſely to leave under the curſe, but to ſhew the curſe, and to drive men to get from under it. So that men might live *in it*, but not *by it*. It was the way in which men were to go to ſeek for Juſtification, but it was not the cauſe or means whereby they were juſtified. See *Gal.*3.5. The Jews made the Morall Law croſſe to the Covenant of grace, whileſt they ſought to be juſtified by works: and they made the Ceremoniall Law croſſe the Morall, whileſt they reſolved all duty into Ceremony: and ſo the Law which in it ſelf was holy and pure and good, they turned to death unto themſelves by their abuſe. They might have lived *in* the Morall Law [had they uſed it aright,] though not *by* it: for the more a man ſets himſelf to the exact performance of it, the more he ſees he cannot perform it, and therefore he is driven the more to Chriſt: But they reſolved all into Ceremonious performance, and ſo loſt ſincerity toward the Morall, and hereupon the Ceremoniall Law good in it ſelf, became to them *Statutes not good, and Judgements wherein they could not live*, Ezek.20.25.

From *Rome* alſo, and reaſonable early in this year, *Paul* wrote

THE SECOND EPISTLE TO *TIMOTHY*;

and in it urgeth *Timothy* to come to him before Winter.

Timothy was now at *Epheſus* when this Epiſtle was directed to him, as may be obſerved out of the Epiſtle it ſelf by theſe collections.

1. In

1. In that he willeth him to salute the houshold of *Onisephorus*, Chap.4.19. who was an *Ephesian*, Chap.1.16,18.

2. In that he biddeth him take *Troas* in his way as he comes to him, *Chap.*4. 13. which had been the way that *Paul* himself had gone from *Ephesus*, 2 Cor.2.22. and to *Ephesus* again, *Act.*20.5.

3. In that he warneth him of *Alexander*, Chap.4.14. who was an *Ephesian*, 1 *Tim.*1.20. *Act.*19.33.

There is one passage in this Epistle, which hath caused some to doubt about the time of its writing [for about the place there is no doubt] and that is, what he saith, *Chap.*4 6. *I am now ready to be offered up, and the time of my departure is at hand:* which would make one think, that he was now ready to be martyred, and taken away, and it hath made some beleeve that this was the last Epistle that ever he wrote: but when we compare his own words again in *ver.*17,18. and *Philip.* 1 25. and *Philem.ver.*22. it maketh it past controversie that he speaketh not of his sudden Martyrdom, but that he is to be understood in some other sense. But what is that? *Baronius* giveth this glosse, *The Words of Paul concerning his speedy death, seem not possibly otherwise to be understood, then that God had revealed to him, that he should suffer death under Nero. For that time might very well seem near Which was to be fulfilled under the same Prince.* I, but *Nero* for his age might have reigned 50 or 60 years after the Apostles writing of this Epistle, and so the last words of this glosse, are but a very poor salving: And indeed the resolution of the difficulty lieth open and conspicuous in the text it self. *Paul* looked upon *Timothy* as the prime and choice man that was to succeed him in the work of the Gospel, when he himself should be dead and gone: as being a young man, not only of singular qualifications for that work, but of whom there had been speciall Propheſies and predictions to such a purpose, 1 *Tim.*1.18. as was observed before. He exhorts him therefore in this place, to improve all his pains and parts to the utmost, to do the work of an Evangelist, and to make proof of his Ministry to the full, for that he himself could not last long, being now grown old and worn with travell, and besides all this, in bonds at present, and so in continuall danger: therefore must *Timothy* be sitting himself daily to take his work up when he was gone.

With *Timothy* he desires that *Mark* may come along with him to *Rome*, whom we observed to be at *Corinth* at *Pauls* last coming thither: and one clause in this Epistle seemeth also to speak to that matter: *Chap.*4.20. *Erastus abode at Corinth, but Trophimus I left at Miletum sick. Erastus abode at Corinth*; Why? that *Timothy* knew without any information, for he was with *Paul* all along that journey when *Erastus* went to *Corinth* and staid there. *And Trophimus I left at Miletum sick:* Why? *Timothy* could not but know that too, without *Pauls* telling him so from *Rome*. *Miletum* and *Ephesus* were so very near together, nay it is more then probable that *Timothy* was left at *Miletum* too when *Trophimus* was left there. But when was he left? Not when *Paul* went towards *Jerusalem*, and sent for the Elders of *Ephesus* to *Miletum*, Acts 20. for *Trophimus* went, and was with him at *Jerusalem*, Acts 21.19. But it was when *Paul* returned from *Jerusalem* in bonds to *Rome*, as hath been said, though it be not particularly mentioned that he touched there. Some would have the word *Miletum* to be read *Melita*, among whom is *Beza*, who is ever one of the forwardest to tax the Text for corrupt, when he cannot clear it. *Potius conjicio legendum* ἐν Μελίτῃ [saith he] *quod vocabulum facile fuit in* Μιλήτῳ *depravare.* *Luke* saith plainly, that at *Pauls* coming away from *Judea* in his voyage to *Rome*, it was their resolution to sail by the coasts of *Asia*, *Acts* 27 2. which had been a farre fairer ground to have concluded upon, that *Paul* was at *Miletum* in that voyage, since that was a part of those *Asian* coasts, then to change *Miletum* into *Melita* upon no ground at all. And certainly the very scope of the Apostle in that passage will not admit of that change: for he is not telling *Timothy* of *Erastus* his abode at *Corinth*, or of *Trophimus* his sick stay at *Miletum*, as things unknown to him, but as things very well known, yet mentioned to him as making to the Apostles present purpose: He had sent for *Timothy* and *Mark* to come away to him to *Rome*, and to forward them to that journey,

he

he doth theſe two things. 1. He ſheweth how all his company was ſcattered from him, *ver.*9,10. and therefore he had need of them in that deſtitution. 2. He telleth how ſupply might be made in their places though they came away, for though *Mark* ſhould come from *Corinth*, yet *Eraſtus* might be a ſupply, for *Eraſtus abode there*. And *Timothy* come away from *Epheſus*, yet *Trophimus* is there ready to ſupply his place, for *Trophimus I left at Miletum ſick*.

By *Tychicus* who was the bearer of this Epiſtle to *Timothy*, Chap.4.12. *Paul* alſo ſendeth

THE EPISTLE TO THE *EPHESIANS:*

for it is apparent that he was in bonds when he ſent that Epiſtle, *Chap.*3.1. and that he ſent it by *Tychichus*, Chap.6.21. *That ye may know mine affairs and how I do, Tychicus a beloved brother, and faithfull Miniſter in the Lord, ſhall make known to you all things, whom I have ſent unto you for the ſame purpoſe.*

In this Epiſtle he addreſſeth himſelf more eſpecially to the convert Gentiles of the *Epheſian* Church, to eſtabliſh and ſettle them in the truth, againſt that warping and wavering that was now too common: and he ſetteth himſelf to unfold the myſtery of the Goſpel in its full luſter, and diſcovery in a more ſpeciall manner, and that eſpecially in the two firſt Chapters, as he himſelf profeſſeth in the third. *By revelation God made known unto me the myſtery, as I wrote afore in few words, whereby when ye reade ye may underſtand my knowledge in the myſtery of Chriſt, ver.* 3,4.

He ſpeaketh much of the myſtery of the Gentiles calling, and calleth the Jews and Gentiles knit in the unity of the faith and of the knowledge of the Sonne of God, *A perfect man, and the meaſure of the ſtature of the fulneſſe of Chriſt*, Chap. 4.13. In *Chap.*5.26,27. ſpeaking of Chriſts waſhing the Church, that he might preſent it to himſelf *without ſpot or wrinkle*, &c. he ſeemeth to allude to the Jews exceeding great curiouſneſſe in their waſhings for purification. *Maym. in Mikvaoth* per.1. *There muſt be nothing to interpoſe between the perſon that is waſhed and the water: for if there be any thing interpoſing betwixt him and the water, as if any clay or dough ſtick to his fleſh, he is unclean as he was, and his waſhing profits him nothing.* And a little after: *If there be upon the fleſh of a man or upon a veſſel, any of thoſe things that may interpoſe, as dough, pitch or the like, though it be no more then a grain of muſtardſeed, and he take it to thought, his waſhing profits him nothing.*

What he ſaith in *ver.*29. *So ought men to love their wives even as their own bodies*, is agreed to even by the Jews doctrine. *Our Doctors teach, He that loves his wife as his own body, and he that honours her more then his own body, and he that maketh his ſons to walk in a right way*, &c. *of ſuch a one the Scripture ſaith, Thou ſhalt know that peace ſhall be in thy tabernacle*, &c. Alpheſ.in Gittin per.*ult.*

CHRIST. LX. NERO. VI.

WE are now come to the ſecond year of *Pauls* impriſonment: in which he had the changeable and different occurrences, of loving viſits and ſalutes from ſome Churches abroad, and croſſe dealing from ſome ill-willed at home: ſome ſadneſſe of heart by the ſickneſſe of *Epaphroditus* near unto death, but comfort and reviving again by his recovery. The Church of *Philippi* had ſent him to viſit *Paul* in their name, and to bring him ſome tokens of their love for his ſupport and maintenance in his impriſonment: and the good man fell ſick in *Rome* very like to die: upon his recovery and return home again, *Paul* ſendeth by him

THE EPISTLE TO THE *PHILIPPIANS*;

written

written in his name, and in the name of *Timothy*, who according to his appointment was now come to him. He ſheweth in this Epiſtle, that as there were ſome which preached the Goſpel of ſincerity, ſo were there others that preached of envy and contention, and ſo added affliction to his bonds: He was yet in bonds, but in ſome good hopes of deliverance, as he ſheweth in *Chap.*2.24. for he ſaith he hoped ere long to ſend *Timothy* to them, and himſelf to come with him: but we ſhall obſerve ere long, that when *Paul* hath got his liberty, *Timothy* is got into priſon, and ſo his journey for the preſent ſtopt.

He ſaluteth no Church in the platform of *Biſhops and Deacons*, but only this: not but that there were *Biſhops and Deacons* in other Churches as well as here, but it may be, he doth it here the rather, becauſe of the contribution that the *Biſhops and Deacons* had gathered for him and ſent to him: or becauſe he would ſhew the platform of office and order in this Church of *Philippi*, which was purely Gentile, agreeable to that of the beleeving Jews Churches.

He giveth warning to beware of the hereticall and unbeleeving Jews, whom he cals *dogs* and *the conciſion:* and now the name they uſed to give to the Gentiles [*Dogs*] is light upon themſelves. The very Talmudiſts ſpeak as evil of that generation in which *Meſſias* ſhould come as the Scripture doth, 2 *Tim.*3.1, &c. and among other things they ſay thus: *When the ſonne of David cometh, the Synagogues ſhall become ſtews: Galilee ſhall be deſtroyed: Gablan ſhall be deſolate* [the *Samaritan* Verſion of the *Pentateuch* doth conſtantly render *Seir, Gablah*] *and the men of the border of Iſrael ſhall go from City to City, and the Wiſdome of the Scribes ſhall be abominated, and Religious perſons ſhall be ſcorned: And the faces of that generation ſhall be as dogs.* Talm.Bab.in Sanhedr. *fol.*97. He cals them Κατατομὴν *The conciſion:* The word ſignifies ſuch ſuperſtitious and vain and impious cuttings in the fleſh as Heathens uſed: as 2 *King.*18.28,&c. No more doth he make of their Circumciſion: the Greek word is uſed by the LXX *Levit.*21.5.

He ſpeaketh of one in *Philippi* whom he calleth his *true yokefellow:* alluding it may be either to the word חבר by which the Jews did ordinarily expreſſe great profeſſors of Religion: חבריא דרבנין a moſt ordinary phraſe in the *Jeruſalem Talmud:* Or the word זוגות *yokes* or *couples* whereby they expreſſed the Preſident and Vicepreſident of the *Sanhedrin*, thoſe famous couples *Shemaiah and Abtalion, Hillel and Shammai*, &c. Of whom it is that he ſpeaketh, is undeterminable. *Barnabas* or *Silas* might beſt bear the title. Whoſoever it was, it ſeemeth it was ſome worthy perſon who was at this time in that Church, whom he intreats to compoſe ſome differences that were then afoot; and to be helpfull in ſome occaſions and caſes that he knew needfull. It is not to be doubted but *Epaphroditus*, had acquainted him particularly with the ſtate of the Church, and he applies his exhortations accordingly.

As the Church of *Philippi* had ſent *Epaphroditus* to viſit him, ſo did the Church of *Coloſſi* ſend *Epaphras* one of their Miniſters to do the like, *Coloſ.*1.7,8. whereupon, by *Tychicus*, who had been the laſt year at *Epheſus* to fetch *Timothy*, and returned with him to *Rome*, Col.4.7. and by *Oneſimus* a *Coloſſian*, Col.4.9. *Paul* and *Timothy* ſend

THE EPISTLE TO THE *COLOSSIANS.*

The naming of *Mark* now with him, *Chap.*4.10. doth ſtate the time of writing this Epiſtle, and fixeth it to this year; or elſe it would be eaſier for *Tychicus* his travell, to have ſuppoſed that he brought it the laſt year when he came to *Timothy* to *Epheſus*, and *Coloſſe* was not farre off: but the obſerving of *Marks* being now at *Rome*, puts the matter out of doubt. And whereas it might be thought more likely, that *Epaphras* that came with the viſit from the Church, ſhould bring this return of *Paul* back again, it appeareth by *Chap.*4.12. that he ſtaid ſtill with *Paul* and was fellow-priſoner now with him, *Philem.ver.*23.

The *Coloſſians* had never ſeen *Pauls* face, no more had the *Laodiceans*; for no leſſe can be gathered from his own words, *Chap.*2.1. yet had he been a means by ſome of his agents to plant theſe Churches, or at leaſt to afford them plentifull

tifull watering. The Apoſtles had ſubordinate Miniſters under them that they imployed to this purpoſe. I know not how the word *Helps*, 1 Cor.12.28. can be better underſtood.

The *Laodiceans* had ſent him an Epiſtle [as the *Corinthians* had alſo done, 1 *Cor.* 7.1.] and this is that Epiſtle that he ſpeaketh of, *Chap.*4.16. *See that ye reade likewiſe the Epiſtle from Laodicea.* Not that he had written any Epiſtle from thence which is now loſt, as is conceived by ſome, for he was never there, but it meaneth that Epiſtle which the *Laodiceans* had ſent to him: Not that he would have it read, as of equall Divine authority with his own, but as a good copy and example to the *Coloſſians*. If any be not ſatisfied with this conſtruction, we ſhall offer another when we come to the Epiſtles of *John*, rather then conceive, that any Epiſtle of *Paul* is loſt, that was once read in the Churches.

Among thoſe whoſe ſalutations he ſends, he nameth *Demas*: who the laſt year was departed from him, and *imbraced*, as he thought, *the preſent World*, 2 Tim.4. 10. but now is come in a good man again. The ſparks of grace once kindled, can never be quenched, yea though not diſcernable to the eye of a *Paul*: which however raked up under the aſhes by vehement temptation or corruption, yet covered with an everlaſting decree, of everlaſting love, are unextinguiſhable. The act of grace, it is true, may be in a ſwone, and ſeem dead to the eyes of a *Paul* himſelf, whileſt yet there is the habit in life: I mean that gracious changedneſſe, which by regeneration is wrought in the ſoul, the ſtony heart turned into fleſh, which though it may congeal into ice again, yet can never again congeal into the ſtone it was. *Fides quà apprehendens*, its hand may ſlip, but *fides quà apprehenſa*, his hand cannot ſlip that hath laid hold upon it.

By theſe ſame bearers *Tychicus* and *Oneſimus*, by whom he ſends the Epiſtle to the *Coloſſians*, he alſo ſends

THE EPISTLE TO *PHILEMON*.

For he was a *Coloſſian*, as appeareth by this that *Paul* cals *Oneſimus* his ſervant *one of the Coloſſians*, Col.4.9. and *Archippus* which was Miniſter at *Coloſſe*, Col.4. 17. ſeemeth to have been *Philemons* ſonne, or at leaſt to have ſojourned in his houſe, *Philem.ver.*2. In this Epiſtle he ſendeth ſalutations from the perſons he did in the Epiſtle to the *Coloſſians*. *Epaphras, Marcus, Ariſtarchus, Demas, Lucas*: only there is this difference about two of them, that here he cals *Epaphras* his fellow-priſoner, which there he did not, and there *Ariſtarchus* his fellow-priſoner which here he doth not: This doing of the Apoſtle needeth to breed no ſcruple, but it may rather juſtly be inquired how theſe men came priſoners. *Ariſtarchus* ſet out with *Paul* from *Jeruſalem*, and he only is named of all his company, *Act.*27.2. either becauſe he was a priſoner then as *Paul* was, or becauſe the reſt with *Paul* were his attendants and Miniſters conſtantly with him, and therefore needed not to be named. Or if *Ariſtarchus* were not committed to priſon till now, the conſideration of *Epaphras* his caſe will include his: *Epaphras* came from *Coloſſe* but very lately, *Col.*1.7,8. and how, and for what, is he now got into priſon? For anſwer to this we may properly take in ſomething out of the *Roman* ſtory. *Suetonius* in the Life of *Nero* ſpeaking of thoſe times of his that carried ſome moderation, in which he was not broke out to his extream wickedneſſe: and mentioning ſome things that he did and enacted that looked ſomewhat like a Reformation, he ſaith thus: *Multa ſub eo & animadverſa ſeverè, & coercita, nec minus inſtituta: Adhibitus ſumptibus modus: Publica cana ad ſportulas redacta: Interdictum ne quid in popinis coqui, præter legumina, aut olera veniret, cum antea nullum non opſonii genus proponeretur. Afflicti ſuppliciis Chriſtiani, genus hominum ſuperſtitionis novæ & maleficæ.* This laſt particular is it that we have to deal with; *The Chriſtians were put to puniſhment, a ſort of men of a new Religion*, &c. *Suet. in Nerone* cap.16.

Tacitus in the Life of the ſame tyrant telleth of a dreadfull fire that befell in *Rome* in the tenth year of his reign, [of which we ſhall ſpeak when we come there] which common report buzzed and rumored up and down that he had

kindled. *Abolendo rumori Nero ſubdidit reos, & quæſitiſſimis pœnis affecit, quos per flagitia inviſos, vulgus Chriſtianos appellat. Nero to ſtop that report, brought in as guilty thoſe who were called Chriſtians, and tortured them with exquiſite torments. The author of that name was Chriſt, who in the reign of Tiberius was put to death by Pontius Pilate. Repreſſaque in præſens exitiabilis ſuperſtitio, rurſus erumpebat, non modo per Judæam, originem ejus mali, ſed per urbem etiam; quò cuncta undique atrocia aut pudenda confluunt, celebranturque. Igitur primò correpti qui fatebantur,* &c. For the Engliſhing of this, the words *repreſſa in præſens* will breed ſome diſpute; as doubtfull, whether they mean that the Chriſtian Religion was ſuppreſſed by *Nero* at that time when he inflicted thoſe tortures upon them, pretending them guilty for firing the City, which was in his tenth year, but it brake out again after, for all that ſuppreſſion; or that they mean, that that Religion had been ſuppreſſed in former time, but now by that tenth year of *Nero* was broken out again, and he fals upon it anew. The words you may winde to whether conſtruction you will, conſtruing them either, That dangerous ſuperſtition *ſuppreſſed for the preſent broke out again:* or That dangerous ſuperſtition *having been ſuppreſſed for a time, was broke out again*; or, *that had been ſuppreſſed till the preſent:* Now though there be this dubiouſneſſe in that phraſe, yet the obſervation of theſe things may ſtate it, that there was ſome ſuch ſuppreſſion of Chriſtianity before that open perſecution that broke out in his tenth year. 1. Becauſe *Sueton* ſpeaks of *his afflicting the Chriſtians*, as done in his way of Reformation of Religion, and that in his good times when he was not grown a monſter, and not by way of crimination of them, or for the ſalving of his own credit as he did in his tenth year. 2. There is mention of *Pomponia Græcina* tried for her life, about the beginning of *Nero's* reign, for matter of Religion as we mentioned before. 3. This impriſonment of *Epaphras*, and it may be of *Ariſtarchus*, at this time, and certainly of *Timothy* preſently after, may alſo confirm it: for what ſhould theſe men be impriſoned for but for Religion? It is very probable therefore that *Nero* had by ſome Act or Edict ſuppreſſed Chriſtianity, not only at *Rome*, but alſo in *Judæa*, as it ſeemeth by that clauſe in *Tacitus, Rurſus erumpebat non modò per Judæam*, &c. and if ſo, that might be a forwarder of that defection that was ſo generall in the Churches of the Jews that had received the Goſpel; they falling to *Moſes* again, or joyning the adheſion to the Law with the profeſſion of the Goſpel: for thus hiding their Chriſtianity, they might retain their liberty of their Chriſtianity ſuch as it was, the Religion of the Jews not being at all ſuppreſſed by him: However, if there were ſuch a ſuppreſſion at *Rome*, as it is very like there was, *Pauls* deliverance from the Lions mouth, was the more remarkable, ſince he was to anſwer not only to his accuſers about his profeſſion, but before a judge that was prejudiced againſt it ſo deeply.

But ſince we have heard of no ſtirring at *Rome* of all this time to ſuch a time, nor any mention of any impriſoning but only of *Paul*, how comes the matter to wax ſo hot now, ſince *Nero's* heat againſt Chriſtianity ſeemeth to have been ſome years, or at leaſt a good while ago? Here we cannot but remember that paſſage in the Epiſtle to the *Philippians* ſo lately written: *Philip* 1.15,16. *Some preach Chriſt even of envy and ſtrife, and ſome alſo of good will. The one preach Chriſt of contention not ſincerity, ſuppoſing to adde affliction to my bonds.* By which it may be conjectured, that ſome enemies of *Pauls* and his companies, taking opportunity of *Nero's* declaration againſt Chriſtianity did buſtle and make ado in preaching the Goſpel, aiming at nothing more then this, that hereby the ringleaders in the Goſpel *Paul* and his company [as no doubt they were noted ſo to be] might be the more narrowly looked after: and this might well be ſome occaſion of the impriſonment of *Epaphras* and *Timothy* at this time, and of *Ariſtarchus*, if ſo be he were not a priſoner before.

This

CHRIST. LXI.

NERO. VII.

THis year is *Timothy* a priſoner, and *Paul* himſelf at liberty, for his two years impriſonment expired the later end of the laſt year or the beginning of this. You have intimation of this, *Heb.*13.23. where he ſaith, *Know ye, that our brother Timothy is ſet at liberty: With whom if he come ſhortly I will ſee you:* For I cannot interpret the word Απολελυμένον otherwiſe then in reference to reſtraint; and then we may out of this paſſage obſerve that *Timothy* had been a priſoner, and that the *Hebrews* had known of his impriſonment, but now he was at liberty, and *Paul* too, ready to come away with him when he ſhould come. He had written to the *Philippians* that he hoped ſhortly to ſend *Timothy* to them, *Philip.*2.19. and to *Philemon* to provide a lodging for him, for he hoped ere long to come into thoſe parts, *Philem.ver.*22. By which we may conclude, that upon his inlargement he intended not to have ſtaied long at *Rome*, or that *Timothy* at the leaſt ſhould not have been long from them, but that his impriſonment, as it proved, hindred them both. Therefore we may not caſt his commitment beyound this year; but how long he lay under reſtraint we cannot tell, only we may conceive him at liberty the next, for in that year we ſuppoſe the writing of *the Epiſtle to the Hebrews* which ſpeaks of his inlargement.

In our thoughts about *Nero*'s ſuppreſſing Chriſtianity, and theſe mens bonds thereabout, we may alſo look with admiration at the wondrous workings of God: obſerve, that even at theſe times there was Chriſtianity in *Nero*'s houſhold, *Philip.*4.22.

This year ſome occurrences befalling in this our own Country of *England*, though they are beſides the argument that we are upon, yet may they not unfitly be taken into mention for Countries ſake. *Suetonius Paulinus* was now Generall for the *Romans* here. He aſſails to take the *Ile of Man, Incolis validam & receptaculum perfugarum,* ſaith *Tacitus: Strong in the inhabitants and a refuge for fugitives.* He bringing on his men near the ſhore, findes an Army guarding and ready to forbid his landing. Among the men, there were women running up and down; *In modum furiarum, veſte ferali, crinibus dejectis faces præferebant. Like furies in a dreery garb, with their hair about their ears, and they carried torches.* The *Roman* ſouldiers for a while ſtood amazed at ſuch a ſight, but at laſt falling on, they enter and deſtroy them, and poſſeſſe and Garriſon the Iland. *Excisique luci ſævis ſuperſtitionibus ſacri; Nam cruore captivo adolere aras, & fibris hominum conſulere Deo fas habebant. And they cut down the groves that were devoted to bloody ſuperſtition: For they uſed to ſacrifice captives at their Altars, and to look into their inwards by way of anguration.*

It is a remarkable and true ſaying of *Pliny* concerning *Italy* or *Rome*, That it was a Country *Quæ ſparſa congregaret imperia, rituſque molliret, & tot populorum diſcordes feraſque linguas ſermonis commercio contraheret ad colloquia, & humanitatem homini daret.* Nat. Hiſt.*lib.*3.*cap.*5. which in ſhort is this, *that it civilized the world, and taught barbarous Nations humanity.* A ſtrange aſſertion, if we conſider the barbarous bloudineſſe and ſuperſtitions of the *Romans* themſelves; yet if we look upon the thing it ſelf, it is very true, they being a people of Learning, Diſcipline and Education, and planting theſe whereſoever they got footing. And this was one means in the Lords providence, whoſe waies are paſt finding out, to harrow the worlds ruggedneſſe, and to fit it the better for the ſowing of the Goſpel. In what temper our Land of *Brittain* was, as to civility, before they came in, may be gueſſed by this garb of the *Ile of Man*, ſo near relating to it, if we had no more evidence.

Whileſt *Suetonius* was thus buſied here, he hears of a revolt and rebellion in *Brittain*, cauſed partly by the cruell exaction of *Decimus Catus* the Governour, who revived ſome impoſitions that *Claudius* the Emperour had remitted, partly by the grinding uſury and exaction of *Seneca*, who having put them, even unwil-

ling, to take vaſt ſummes of money of his, to moſt unſufferable uſury, he now called it and the uſe in, with all extremity and mercileſneſſe: And partly by an unhappy obſequiouſneſſe of *Praſutagus* King of the *Iceni*, or at leaſt by an unhappy abuſing of his obſequiouſneſſe: For he dying, and leaving *Nero* and his own two daughters his heirs by Will, the *Roman* Centurions as in claim to *Nero*'s Legacy, ranſack and catch all they can, and pull his Kingdom all to pieces, and abuſe his wife and two daughters barbarouſly and inhumanely: and ſpare not either his friends, kindred or Nobles. This ſtirres all to commotion, which is eagerly proſecuted by *Bondicea* or *Bunduica* the widow of the King deceaſed, in ſo much that they deſtroy the Colony at *Camalodunum*, the *Roman* Garriſon and aſſociates at *London*, and the like at *Verulam*: in all to the number of 70000 perſons: *Suetonius* at laſt comes in, and fights them, they being near upon 230000 in armes under *Bunduica*, he routeth them, ſlayes upon 80000 of them: *Bunduica* for vexation poiſons her ſelf: and the *Roman* deſtroyes with fire and ſword all the Towns before him that were of the adverſe party, or adhered to it: Divers prodegies are mentioned by the Hiſtorians, that relate theſe bloody occurrences as preſages of it: as the ſea bloody, ſtrange voices and howlings heard, ſights ſeen in the *Thames*, of houſes under water, as a Colony overturned, *&c.*

CHRIST. LXII. NERO. VIII.

PAUL in the Epiſtle to the *Coloſſians*, Chap.4.10. intimateth that *Mark*, who was then with him at *Rome*, was likely ere long to come to them into the Eaſt, and he willeth them to receive him as from him, though there had once been diſagreement betwixt *Mark* and him. Whether *Timothy*'s impriſonment delayed *Mark*'s journey, may be ſome queſtion: for *Paul* having ſent for them two to come to him together, 2 *Tim.*4.11. it is like he could ill part with the one, when the other was made uſeleſſe to him by reſtraint: and ſo we have ſome cauſe to ſuppoſe, that while *Timothy* was in priſon, *Mark* remained with *Paul*. However, whenſoever it was that he went for the Eaſt, we have this reaſon to think that *Paul* wrote and ſent by him

THE EPISTLE TO THE *HEBREWS*:

and that he having delivered it where *Paul* had appointed him, went away to *Peter* to *Babylon* in *Chaldea*, becauſe *Peter* there, mentioneth *Mark* now with him, 1 *Pet.*3.15. And this Epiſtle, 2 *Pet.*3.15.

It is obſervable that theſe two great Apoſtles *Peter* and *Paul* the ſeverall Miniſters of the Circumciſion and Uncircumciſion, had their interchanged agents: *Sylvanus* or *Silas*, *Pauls* Miniſter, reſident with *Peter*, and imployed by him to carry his firſt Epiſtle: 1 *Pet.*5.12. And *Mark*, *Peters* Miniſter, reſident with *Paul*, 2 *Tim.*4.11. *Col.*4.10. and, very probably, imployed by him to carry this *Epiſtle to the Hebrews*. And thus in the interchanged agencies of their Miniſters, the parties with whom they had to deal, might own the joynt agreement of both the Apoſtles.

Although we dare not punctually aſſert either the bearer of this Epiſtle, or the exact time of its writing, yet that it was written and ſent about theſe times that we are upon, may be obſerved by theſe two boundaries that ſhut it up within ſome reaſonable compaſſe of the time hereabout. Firſt, *A parte ante*, or that it could not be written much ſooner then this, may be concluded by this, that *Timothy* had gone through his impriſonment and was now inlarged before its writing, *Heb.* 13.23. And ſecondly, *A parte poſt*, or that it could not be written much after this time, may be obſerved from that paſſage *Chap.* 12.4. *Ye have not yet reſiſted unto blood.* For preſently after this bloody times came on.

That

That it was written by *Paul*, hath not only the concurrent conſent of all Copies and Tranſlations, but even this proof for it, That none can be named *A priſoner*, Chap. 10.34. and *in Italy*, Chap. 13.24. and in ſo near converſe with *Timothy*, Chap.13.25. [as the Authour of this Epiſtle was] ſo likely as *Paul*.

His not affixing his name to this, as he had done to his other Epiſtles, doth no more deny it to be his, then the firſt Epiſtle of *Johns* is denied to be *Johns* upon the ſame account: eſpecially conſidering that the name of the Apoſtle of the uncircumciſion, would not ſound ſo well before an Epiſtle to the Circumciſed: and yet the more ſtill, becauſe he ſent it by *Mark* [for ſo we cannot but ſuppoſe] who was a Miniſter of the Miniſter of the Circumciſion, and who could eaſily inform them of the Writer.

Unto what part of the Jewiſh Nation he ſendeth the Epiſtle under the indorſement *To the Hebrews*, and why that indorſement *To the Hebrews* rather then *To the Jews*, may be a uſefull and a needfull *Quere*. It cannot be imagined but that he ſendeth it to be delivered at a certain place within ſome reaſonable compaſſe, becauſe it was impoſſible for the bearer, whoſoever he was, to deliver it to all the Jews diſperſion, and becauſe in *Chap.*13.23. he ſaith that when *Timothy* came, he would come with him, and ſee them. Therefore the title *The Hebrews* muſt determine the place, ſince there is nothing elſe to determine it. A double reaſon may be given why he ſo ſtileth them rather then *Jews*: namely, either becauſe the name *Jew* was now beginning to become odious; or rather becauſe he would point out the Jews that dwelt in *Judea*, or the Land of *Iſrael*. And this ſenſe doth the holy Ghoſt put upon the title *the Hebrews*, Act.6.1. where it is ſaid, *There was a murmuring of the Helleniſts againſt the Hebrews*: By *The Helleniſts* meaning the Jews that dwelt in forreign Countries among the Greeks, and by *The Hebrews* thoſe that dwelt in *Judea*. And ſo it is moſt proper to underſtand the inſcription of this Epiſtle, namely that *Paul* directs, and ſends it to the beleeving Jews of *Judea*: a people that had been much ingaged to him for his care of their poor, getting collections for them all along his travels, and *Mark* [whom we ſuppoſe the bearer of this Epiſtle] had come in to his attendance, and to the attendance of his Uncle *Barnabas*, when they had been in *Judea* to bring almes unto thoſe Churches, *Act.*11.& 12.

It is not to be doubted indeed that he intendeth the diſcourſe and matter of this Epiſtle to all the Jews throughout all their diſperſion [and therefore *Peter* writing to the Jews of *Pontus*, *Galatia*, *Cappadocia* and *Aſia*, applies it as written to them, 2 *Pet.*3.15.] yet doth he indorſe it, and ſend it chiefly to *The Hebrews* or the Jews of *Judaa*, the principall ſeat of the Circumciſion, as the propereſt center whither to direct it, and from whence it might beſt diffuſe in time to the whole circumference of their diſperſion.

He hath to deal in it mainly with thoſe things that the Jewiſh writers commonly call חוקות התלויות בארץ *Ordinances affixed to the Land*, or ſuch Ceremonious part of their Religion, as while it ſtood, was confined to the Land, as Temple, Sacrifice, Prieſthood, *&c.* Therefore it was moſt proper to direct his ſpeech in its firſt bent, to thoſe that dwelt in the Land, and were moſt near to thoſe things, and who in thoſe Apoſtatizing times that then were, had the neareſt occaſion and temptation to draw them back from the purity of the Goſpel to thoſe rites again.

Unto that doubtfulneſſe that ſome have taken up about the Originall tongue of this Epiſtle, as thinking it very improper that he ſhould write in the *Greek* tongue to the *Hebrews*, eſpecially to the *Hebrews in Judea*, we need no better ſatisfaction then what the Hebrews themſelves, yea the *Hebrews of Judea* may give to us, I mean the *Jeruſalem Gemariſts*, from ſeverall paſſages that they have about the Greek language.

In *Megillah*, *fol.*71. *col.*2. they ſay thus, *There is a tradition from ben Kaphra, God ſhall inlarge Japhet, and he ſhall dwell in the tents of Sem: For they ſhall ſpeak the language of Japhet in the tents of Sem.* The *Babylon Gemara* on the ſame Treatiſe *fol.*9.*col.*2. reſolves us, what tongue of *Japhet* is meant; for having ſpoken all along

along before, of the excellency and dignity of the Greek tongue it concludes יופיותו של יפת יהא באיהלי שם *The very beauty of Japhet ſhall be in the tents of Sem.*

Our men firſt named, ſay further thus: *Rabbi Jonathan of Beth Gubrin ſaith, There are four Languages brave for the world to uſe, and they are theſe: The Vulgar, the Roman, the Syrian, and the Hebrew, and ſome alſo add the Aſſyrian:* Now the queſtion is, What Tongue he means by *the Vulgar?* Reaſon will name the *Greek* as ſoon as any; and *Midras Tillin,* makes it plain that this is meant; for *fol.*25. *col.*4. ſpeaking of this very paſſage [but alledging it in ſomewhat different termes] he nameth the *Greek* which is not here named. Obſerve then that the Hebrews call the Greek *the Vulgar tongue.*

They proceed, *ibid. col.*3. *It is a tradition. Rabban Simeon ben Gamaliel ſaith, In books they permitted not, that they ſhould write, but only in Greek. They ſearched, and found, that the Law cannot be interpreted compleatly but only in the Greek. One once expounded to them, in the Syriack, out of the Greek R. Jeremiah in the name of R. Chaiith ben Baſaith, Aquila the proſelyte interpreted the Law, before R. Eliezer and before R. Joſhua. And they extolled him and ſaid, Thou art fairer then the children of men.*

And the ſame *Talmud in Sotah fol.*21. *col.*2. hath this record. *Rabbi Levi went to Caſarea, and heard them* קריין שמע אלוניסתין *rehearſing their Phylacteries Helleniſticè,* or, in the *Greek* tongue. A paſſage very well worth obſerving: For if in *Caeſarea* were as learned Schools as any were in the Nation; And if their Phylacteries [pickt ſentences out of the Law] might above all things have challenged their rehearſall in the *Hebrew* tongue, as their own writers ſhew, yet they ſay them over in Greek, *Paul* might very well write to the Hebrews in *Judaea* in the Greek tongue, when that tongue was in ſo common a uſe even in an Univerſity of *Judaea* it ſelf.

To theſe teſtimonies for the Greek tongue, might be added, that which is ſpoken in the Treatiſe *Shekalin, per.*3. *halac.*2. *Upon the three Treaſure Cheſts of the Temple were written Aleph, Beth, Gimel. But Rabbi Iſmael ſaith, It was written upon them in Greek, Alpha, Beta, Gamma:* They that hold that this Epiſtle, and the Goſpel of *Matthew* were written in Hebrew, ſhould conſider how that tongue was now a ſtranger to all but Scholers, and how God in his providence had diſperſed and planted the Greek tongue throughout all the world, by the conqueſt of *Alexander,* and the *Grecian* Monarchy; and had brought the old Teſtament into *Greek* by the *Septuagint.*

As this Apoſtle in all his Epiſtles uſeth exceeding much of the Jews Dialect, Language, Learning, alluſion and reference to their opinions, traditions and cuſtoms; ſo doth he more ſingularly in this, and he doth moreover in a more peculiar manner apply himſelf, to their manner of argumentation and diſcourſe. For his intent is, if he can, to argue them into eſtabliſhment, againſt that grievous Apoſtacy that was now afoot: ſo many revolting from the purity of the Goſpel, either to a totall betaking themſelves to *Moſes* again, or at leaſt mixing the Ceremonious rites of the Law with the profeſſion of the Goſpel. Comparing his ſtyle here, with his ſtyle of diſcourſe and arguing in the *Talmuds, Zohar* and *Rabboth,* and ſuch like older writings of the Jews, you might eaſily tell with whom he is dealing though the Epiſtle were not inſcribed in ſyllables, *To the Hebrews:* and the very ſtile of it may argue a Scholer of *Gamaliel,* but now better taught and better improving his learning then that maſter could teach him.

He firſt begins to prove the *Meſſiah* to be God, and *Jeſus* to be he: about the former of which, the Jews miſtook, and about the latter they blaſphemed. In proving the former, he among other places of Scripture, produceth that of *Pſal.*102. 25. *Thou Lord in the beginning haſt laid the foundation of the earth,*&c. To which a Jew would be ready to anſwer, I but this is to be underſtood of God the Father; and how could this objection be anſwered? Yes, even by their own conceſſions, upon which he argueth in this place. For they underſtood that in *Gen.*1.2. *The Spirit of God moved upon the face of the waters,* of the Spirit of *Chriſt,* and ſo do they interpret it זה רוחו של מלך המשיח *This is the Spirit of Meſſias:* as their mind is

ſpoken

ſpoken in that point by *Zohar*, *Beriſhith Rabba*, and divers others. If the Spirit of *Chriſt* then, was the great agent in the Creation, by their own grant, they could not but grant this alligation to be proper.

He ſheweth *Chriſt* therefore greater then Angels, as in other regards, ſo into whoſe hands was put *the World to come*, chap.2.5. and here the phraſe is uſed in the Jews dialect, for *the Kingdom of Meſſias*, as we mentioned before.

He proveth him a greater Lawgiver then *Moſes*, a greater Prieſt then *Aaron*, and a greater King and Prieſt then *Melchizedek*: He ſheweth all the Leviticall œconomy but a ſhadow, and *Chriſt* the ſubſtance, and the old Covenant to be aboliſhed, by the coming in of a better: By the old or firſt Covenant meaning the *Covenant of peculiarity*, or the adminiſtration of the Covenant of Grace ſo, as whereby *Iſrael* was made a peculiar and diſtinct people. This Covenant of peculiarity they brake as ſoon almoſt as they had obtained it, by making the golden Calf, and thereupon followes the breaking of the two Tables in ſign of it: for though the Law written in the two Tables was Moral, and ſo concerned all the world, yet their writing in Tables of ſtones for *Iſrael*, and committing them to their keeping, referreth to their peculiarity. To his handling of the fabrick and utenſils of the Tabernacle and contexts of the Ark, *Chap. Talm. Jeruſ. in Shekalim. fol.49. col.3,4. and Sotah fol.22. col.3.* may be uſefully applied, for illuſtration. He hinteth the Apoſtaſie now afoot, which was no ſmall induction to him of the writing of this Epiſtle, and ſheweth the deſperate danger of it, *Chap.6.4,5,&c.* and *Chap.10.26,27,&c.* In which his touching of it, we may ſee how farre ſome had gone in the Goſpel, and yet ſo miſerably far fallen from it, as that ſome of them had had the extraordinary gifts of the holy Ghoſt, and yet now ſinned willingly and wilfully againſt it. In deſcribing their guilt, one of his paſſages that he uſeth, is but harſhly applied by ſome, *Chap.10.29.* [*Hath trodden under foot the Sonne of God, and hath counted the blood of the Covenant wherewith he was ſanctified an unholy thing:*] when they ſay that this horrid Apoſtate wretch, that treads *Chriſt* under foot, was once ſanctified by the blood of *Chriſt*: whereas the words mean, *Chriſts* being ſanctified by the blood of the Covenant, according to the ſame ſenſe that *Chriſt* is ſaid to be brought again from the dead, by the blood of the Covenant, in this ſame Epiſtle, *Chap.13.20.* And the Apoſtle doth ſet forth the horrid impiety of accounting the blood of the Covenant a common thing, by this, becauſe even the Sonne of God himſelf was ſanctified by it or ſet apart as Mediator: And ſo ſhould I underſtand the words, He hath trodden under foot that Sonne of God, and counted the blood of the Covenant by which he the Sonne of God was ſanctified, an unholy thing. He magnifieth faith, againſt thoſe works that they ſtood upon and ſought to be juſtified by, and ſheweth that this was the all in all with all the holy men both before the Law and under it. When he gives them caution, *Leſt there be any fornicatour or profane perſon as Eſau*,&c. *Chap.12.16.* he doth not only ſpeak according to the common tenet of the Nation, that *Eſau* was a fornicator, as ſee *Targ. Jeruſ. in Gen.25.* but he ſeemeth to have his eye upon the *Nicolaitan* doctrine that was now riſe, that taught fornication: to which he ſeemeth alſo to refer, in thoſe words, *Chap.13.4. Marriage is honourable*,&c.

And now henceforward you have no more ſtory of this Apoſtle: what became of him after the writing of this Epiſtle it is impoſſible to finde out, by any light that the Scripture holdeth out in this matter. The two laſt verſes but one of this Epiſtle, trace him as far forward as we can any way elſe ſee him, and that is but a little way neither. *Know ye that our brother Timothy is ſet at liberty, with whom if he come ſhortly I will ſee you.* By which words theſe things may be conjectured. 1. That after his inlargement out of bonds, he left *Rome*, and preached in *Italy*. He mentioneth in his Epiſtle to the *Romans*, his deſire and intent to go preach in *Spain*, *Rom.15.24.* but that was ſo long ago, that he had now found ſome juſt cauſe [ſo much time intervening] to ſteer his courſe another way. For 2. It appears that when he wrote this Epiſtle to the *Hebrews*, he intended very ſhortly to ſet for *Judea*, if ſo be he ſent the Epiſtle to the Jews of *Judea* as hath been ſhewed moſt probable he did. So that trace him in his intentions and hopes, and you finde him purpoſing

posing to go to *Philippi*, Phil.2.23,24. Nay yet further, to *Coloſſe*, Philem. ver.22. Nay yet further into *Judæa*. It is like that the Apoſtacy and wavering that he heard of in the Eaſtern Churches, ſhewed him more need to haſten thither then to go weſtward. 3. He waited a little to ſee whether *Timothy* now inlarged would come to him in that place of *Italy* where he now was: which if he did, he intended to bring him along with him: but whether they met and travelled together, or what further became of either of them, we ſhall not go about to trace, leſt ſeeking after them we loſe our ſelves.

CHRIST. LXIII. NERO. IX.

IT hath been obſerved before, how probable it is that *Albinus* came into the government of *Judea* in *Feſtus* room, in this ninth year of *Nero*. And if ſo, then was *James* the Apoſtle who was called *James the leſſe* martyred this year; *Joſephus* gives the ſtory of this, *Antiq. lib.20.cap.8. Cæſar*, ſaith he, *underſtanding the death of Feſtus, ſendeth Albinus governour into Judea. And the King* [*Agrippa*] *put Joſeph from the Highprieſthood, and conferred it upon Ananus the ſonne of Ananus. Now this Ananus junior was extreme bold and daring, and he was of the ſect of the Sadducees, which in judging are moſt cruell of any of the Jews. Ananus therefore being ſuch a one, and thinking he had got a fit opportunity, becauſe Feſtus was dead and Albinus was not yet come; he gets together a Councill, and bringing before it James the brother of Jeſus, who was called Chriſt, and ſome others, as tranſgreſſors, he delivered them up to be ſtoned: But thoſe in the City that were more moderate, and beſt skilled in the Laws, took this ill, and ſent to the King privately, beſeeching him to charge Ananus that he ſhould do ſo no more. And ſome of them met Albinus as he came from Alexandria, and ſhewed him how it was not lawfull for Ananus to call a Councill without his conſent. Whereupon he writeth a threatning Letter to Ananus. And King Agrippa for this fact put him from the Highprieſthood when he had held it but three moneths, and placed Jeſus the ſonne of Damneas in his room.*

THE EPISTLE OF *JAMES*.

Although therefore, the certain time of his writing this Epiſtle cannot be diſcovered, yet ſince he died in the year that we are upon, we may, not unproperly, look upon it as written not very long before his death. And that the rather, becauſe by an expreſſion or two he intimates the vengeance of *Jeruſalem* drawing very near. Chap.5.8,9. *The coming of the Lord draweth nigh*; and, *Behold the Judge ſtandeth before the door.* He being the Apoſtle reſidentiary of the Circumciſion in *Judea*, could not but of all others be chiefly in the eyes of thoſe that maliced the Goſpel there, and the Miniſters of it: So it could not but be in his eye, to obſerve thoſe tokens growing on apace that his Maſter had ſpoken of, as the forerunners and forwarders of that deſtruction coming: Falſe Prophets, Iniquity abounding, Love waxing cold, betraying and undoing one another, that he could not but very ſurely conclude, that the Judge and judgement was not far from the door.

Among other things that our Saviour foretelleth ſhould precede that deſtruction, this was one. *Matth.24.14. This Goſpel of the Kingdom ſhall be preached in all the world, for a witneſſe unto all Nations, and then ſhall the end come.* And ſo did the Goſpel reach all the twelve Tribes, as well as other Nations, even the ten Tribes, as well as the other two. Therefore *James* a Miniſter of the Circumciſion, doth properly direct this Epiſtle *to all the twelve Tribes ſcattered abroad.*

The whole Nation was at this time, ſome at the very height of unbelief and croſſeneſſe againſt the Goſpel, and others at the very depth of ſuffering for it: therefore he comforts the one, *Chap.1.* and denounceth their juſt doom againſt the other, *Chap.4*, and 5. He ſtriveth to beat down four things eſpecially, which were

were not only unbecoming the *Chriſtian* profeſſion, but even enemies againſt it. The firſt was, eſtimating men according to their gorgeous outſide, and ſo the poor preachers and profeſſors of the Goſpel were contemned. Secondly, Their having many maſters or teachers, whereby errours and ſchiſmes were eaſily ſcattered and planted among them, and much miſchief done by unbridled tongues. Thirdly, Their reliance upon their hiſtoricall faith, they thinking that enough, and neglecting to bring forth the fruits of a faith ſaving and lively. And laſtly, Their common and vain oaths, to which the Jewiſh nation, and that by the lenity, and toleration of their own Canons, was exceeding looſe.

In the cloſe of the Epiſtle, he ſpeaketh of *the Elders anointing the ſick with oyl*, *Chap.* 5. 14. which may receive ſome explication from theſe things obſerved in their own writings.

1. That anointing with oyl was an ordinary medicinall application to the ſick. Talm. Jeruſ. in Baracoth. fol. 3. col. 1. *R. Simeon the ſonne of Eleazar permitted R. Meir to mingle Wine and oyl, and to anoint the ſick on the Sabbath. And he was once ſick, and we ſought to do ſo to him, but he ſuffered us not.*

Id. in Maaſar Sheni. fol. 53. col. 3. *A tradition. Anointing on the Sabbath is permitted. If his head ake, or if a ſcall come upon it, he anoints with oyl.*

Talm. Bab. in Joma fol. 77. 2. *If he be ſick, or ſcall be upon his head, he anoints according to his manner*, &c.

Now if we take the Apoſtles counſell as referring to this medicinall practice, we may conſtrue it, that he would have this Phyſicall adminiſtration to be improved to the beſt advantage, namely that whereas *Anointing with oyl* was ordinarily uſed to the ſick, by way of Phyſick, he adviſeth that they ſhould ſend for the Elders of the Church to do it; not that the anointing was any more in their hand then in anothers, as to the thing it ſelf, for it was ſtill but a Phyſicall application, but that they with the applying of this corporall Phyſick, might alſo pray with and for the patient, and apply the ſpirituall Phyſick of good admonition and comforts to him. Which is much the ſame, as if in our Nation, where this phyſicall anointing is not ſo in uſe, a ſick perſon ſhould ſend for the Miniſter at taking of any Phyſick, that he might pray with him and counſell and comfort him: Or

2. It was very common among the Jews to uſe charming and anointing together, of perſons that were ſick of certain maladies: of this the *Jeruſ. Talm.* ſpeaketh in Schab. fol. 14. col. 3. זה שהוא לוחש נותן שמן על גבי ראשו ולוחש *A man that one charmeth, he putteth oyl upon his head and charmeth.* And a little after, is related what they charmed for, as *for an evil eye, ſerpents, ſcorpions*, &c. And in col. 4. is mentioned how *one charmed over a ſick perſon in the name of Jeſu Pandira.* Now this being a common wretched cuſtom to anoint ſome that were ſick and to uſe charming with the anointing, this Apoſtle [ſeeing anointing was an ordinary and good Phyſick, and the good uſe of it not to be extinguiſht for that abuſe] directs them better, namely to get the Elders or Miniſters of the Church to come to the ſick, and to adde to the medicinall anointing of him, their godly and fervent prayers for him, far more available and comfortable then all charming and inchanting, as well a far more warrantable and Chriſtian.

CHRIST. LXIV. NERO. X.

THis year [*C. Lecanius* and *M. Licinius* being Conſuls] befell that ſore fire in *Rome*, [of which ſome touch was given before] the ſoreſt that ever had befallen the City, and which made ſuch deſolation, *That whereas the City was divided into fourteen great Wards* [they are the words of *Tacitus*] *only four of the fourteen ſtood ſound: For three were clean burnt down to the ground: and as for the other ſeven they were all tattered and half conſumed, and but a few reliques of houſes remained.*

It was commonly thought and talked, that *Nero* himſelf had the chief hand in

kindling and carrying on of this miſchief; inſtigated thereunto either by his own inhumane and barbarous temper, which delighted in nothing more, then in deſtroying; or by a tickling humour he had, to build the City anew, that it might bear his name. He to ſtop the mouth of the clamour, and to ſalve his credit, brought the *Chriſtians* that were in the City, to examination and execution, as if they had been the only, and the all, in the breeding of this miſhap. *Igitur primò correpti qui fatebantur, deinde indicio eorum, haut perinde in crimine incendii, quam odio humani generis, convicti ſunt,* &c. *Therefore they were firſt laid hold on, that confeſſed themſelves Chriſtians: and then by their diſcovery a vaſt multitude was convicted, not ſo much for reall guilt of kindling that fire, as becauſe of the generall hate of men againſt them. And moreover there were ſcorns added to their deaths, for they were caſt, wrapped in beaſts skins to be devoured of dogs, or they were crucified, or burnt, and ſerved for lights by night, when the day was gone. Whereupon they were pitied, ſeeing that they were thus deſtroyed, not for the publick benefit, but only for one mans cruelty.* Thus *Tacitus.*

What havock may we think this dolefull perſecution made? as among other Chriſtians at *Rome*, ſo particularly among thoſe eminent ones, that *Paul* in his Epiſtle thither, ſaluteth by name, *Rom.*16. of whom many, no doubt, were alive till now, and now diſpatched. He himſelf, and *Timothy* and *Luke*, with other of his retinue, may well be ſuppoſed to have been got away before this ſtorm came, becauſe in ſeverall places of his Epiſtles written a good while ago, as we have obſerved, he ſpeaketh of his ſetting away with what ſpeed poſſible and convenient. How eſcaped *Peter* if he now ſate Biſhop at *Rome*, as *Rome* aſſerteth?

Whether this perſecution were circumſcribed within the bounds of *Rome* or *Italy*, or whether it was carried by the command of the tyrant through all other Countries [as *Vid.* Euſeb. *Eccleſ. Hiſt.lib.*2. *c.*24. Oroſ.*lib.*7.*&c.*] we need not to be much ſolicitous to go about to decide; certainly, though it were not inforced by any Edict or command, yet ſuch a copy would be taken for a warrant, eſpecially by thoſe that without either command or copy, had been forward enough to do miſchief to the profeſſors of the Goſpel already, and had taken, nay had made any occaſion to undo, or deſtroy them. The Jews at this maſtery were the buſieſt men of any, and that *myſtery of iniquity* was ever working, but could not ſtrike their full ſtroke, becauſe ſomething hindred, 2 *Theſſ.*2.6,7. If he that hindred were *Claudius*, who by his expulſion of the Jews out of *Rome*, ſhewed a frown upon the whole Nation, and ſuffered them not to rage as they would have done, he was taken away about ten years ago; and they felt their chain much ſlackned at the coming in of *Nero:* who in his beſt years, though he broke not out to deſtroy all before him, as he did afterward, yet was he deſtructive enough to Chriſtianity, as we have obſerved, and looſe and careleſſe of the adminiſtration of affairs, and regarded not how things went, ſo that he might have his eaſe, luxury and pleaſure, which his Tutors *Seneca* and *Burrhus* made but unworthy advantage of. But now that he himſelf hath given ſo viſible, bloody and curſed an example, the Jews that ſtood barking at their chain-end all this while, finding themſelves ſo far let looſe as ſuch an example might looſe them, which was too farre, would fall on without mercy. They had been miſchievous enough alwaies againſt the profeſſors of the Goſpel, but from hence forward they exceeded, and the more they grew toward their deſolation, the more did the devil make them beſtirre themſelves, knowing the ſhortneſſe of his time there.

This tenth of *Nero* there was a blazing ſtarre, horrid lightnings and thunders, and divers monſtrous births.

This

CHRIST. LXV.

NERO. XI.

THis year [the eleventh of *Nero*, *Silius Nerva* and *Atticus Veſtinus*, being Conſuls] very many eminent and gallant men of *Rome* were cut off by the Tyrant, as the laſt year he had cut off many eminent and worthy Chriſtians. The Chriſtians he deſtroyed, by a plot laid againſt them by himſelf; the *Romans* for a plot laid by them againſt him. The names of thoſe that periſhed, now beſt known among us, were *Seneca the Philoſopher*, *Nero's* Tutor, and his nephew *the Poet Lucan*. Both of them very renowned for their Writings, but both of them very ignominious for a ſeverall miſcarriage. *Seneca* for unparalleled covetouſneſſe, uſury and oppreſſion mentioned before: and *Lucan* for betraying his own mother. Let him bear *Tacitus* his brand: *Lucanus, Quinctianus, & Senecio diu abnuere. Poſt, promiſſa impunitate corrupti, quo tarditatem excuſarent, Lucanus Atillam matrem ſuam*, [obſerve that] *Quinctianus Glicinum Gallum, Senecio Annium Pollionem amicorum præcipuos nominavere. Lucan, Quinctianus & Senecio, were long before they would confeſſe any thing: But at laſt, being corrupted by the promiſe of impunity, that they might make amends for their ſlowneſſe, Lucan accuſed his mother Atilla*, &c. Hereupon *Atilla* was wracked one day; and would confeſſe nothing: and the next day being carried to the wrack again [for ſhe was ſo diſjoynted that ſhe could not go] ſhe made a ſhift as ſhe ſate in the cart to ſtrangle her ſelf: chooſing ſo to dye rather then either to endure the wrack again, or to impeach any. An indeleble blot to her ſon *Lucan* for ever. Nor did his baſe ſhift ſerve his turn, for he ſuffered death too, by having his veins cut and ſo bleeding to death; which was the end of his Uncle *Seneca* alſo.

The Warres of the Jews are now drawing on apace [for they began the next year] and the horrid Civil Warres of the *Romans* are not farre off. So that here we may properly take notice of that prediction ready now to take place. *Matth.* 24.7,8,9. *Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom*, &c. *All theſe are the beginnings of ſorrows. Then ſhall they deliver you up to be afflicted, and then ſhall they kill you:* which *Luke* hath expreſſed, *But before all theſe, ſhall they lay their hands upon you, and perſecute you*, Luk. 21.12. which ſeemeth to carry ſome difference, as if the one Evangeliſt ſhewed, that the perſecution of the Diſciples to death, ſhould be before theſe troubles; and the other, as if they ſhould not be till theſe troubles were begun: But they may be well reconciled by obſerving that in the words that Chriſt is there ſpeaking in both Evangeliſts, there is the intertexture of two ſtories, namely what miſeries ſhould befall the Jewiſh Nation before their ruine, and what miſeries ſhould befall the Diſciples in the middeſt of thoſe miſeries: and ſo the word *Then* in *Matthew*, and *Before* in *Luke*, are but as a tranſition from the one hiſtory to the other: and yet they are not unſignificant neither, as to the pointing out of the time, the one ſpeaking the beginning of that perſecution foretold, and the other the continuance.

A fitter period of time whence to begin the punctuall taking place of that prediction, we can hardly point out, then this very year that we are upon, a center between two criticall years: the year before beginning the perſecution of Chriſtians at *Rome*, and the year following beginning the Warres of the Jews in *Judea*.

Although therefore we cannot poſitively aſſert the very time of the writing of

THE FIRST EPISTLE OF *PETER*,

yet obſerving the Chronicall hint of ſome paſſages in it, this year may as fairly lay claim thereunto, as any other year that can be aſſerted. For, to omit that clauſe *Chap.* 4.7. *The end of all things is at hand* [referring to the deſolating of the Jewiſh Commonwealth and Nation] the mention of the *fiery triall*, ver. 12. and *the time now come when Judgement muſt begin at the houſe of God*, ver. 17. is but as a comment

ment and accompliſhment of that prediction before alledged, *They ſhall they deliver up to be afflicted*, &c. It is true indeed, that the Church had never wanted perſecution ſince the Goſpel aroſe, and ſome for its ſake had ſuffered death, as *Steven* and ſome at that time, the two *Jameſes*, and ſome at the time of both their deaths; but in the Countries out of *Judæa*, where the ſtroke of their *Sanhedrin* could not reach ſo well, nor light ſo heavy, there was tumultuouſneſſe indeed enough, and beating and bitterneſſe againſt it, but rare effuſion of blood, till the curſed example ſet laſt year by the Tyrant at *Rome*, and now forward in the confuſions of the Jewiſh Nation; when a madneſſe was come upon them among themſelves, and a deſperate fury againſt all that would not be as they were. And that not only in *Judæa* the ſeat of the Warre, but even through the whole world as farre as they durſt, and were able to ſtirre. Thoſe words of *Dion* are very remarkable, when ſpeaking of the ſiege of *Jeruſalem* by *Titus*, he ſaith, *That the Jews that were in forraign Countries, not onely within the Roman Empire, but alſo without, did ſend help to their brethren in Judæa.* lib.66.

When *Cyrus* gave leave to the Jews after the 70 years captivity to return to their own Country, multitudes of them found themſelves ſo pleaſingly ſeated, and by continuance of time rooted in *Babylonia*, that they would not remove their habitation, but fixed there. There, in time they grew to ſo great a Nation, and diſtinct a people, that they had ריש גלותא *A Prince of the Captivity* of their own blood over them, and three famous Univerſities, *Nehardea*, *Pombeditha* and *Soria*, which yielded very many eminent Scholars in the Judaick Language.

In the diviſion of the imployment of the three Miniſters of the Circumciſion, *Peter*, *James* and *John*, *Peter*'s lot fell here, and from *Babylon* it ſelf the very Center of thoſe parts he ſends this Epiſtle. He directs it to the diſperſed Jews in *Pontus*, *Galatia*, *Cappadocia*, *Aſia* and *Bithynia*, in which parts the Apoſtacy from the faith had been exceeding prevalent, and accordingly the trouble of thoſe that ſtuck to the faith, the moſt bitter. And in his inſcribing it to *the Elect*, he ſeemeth to have his eye upon thoſe words of his Maſter about this Apoſtaſie, *Mat.*24.24. *They ſhall deceive, if it were poſſible, the very Elect.*

Among the many divine leſſons that he reades to them, he teaches them and us who is the Rock upon which the Church is built, *Chap.*2.4, *&c.* and how accordingly to underſtand *ſuper hanc Petram*, Mat.16. He exhorts them with all earneſtneſſe to yield obedience to ſuperiour powers, *Chap.*2. 13,14. and that the rather becauſe of that ſpirit of the *Zelotæ*, that walking among the Nation in all parts, urged them not to ſubmit to any Heathen power.

He magnifieth *Baptiſm* as a badge and pledge of preſervation of thoſe that had received it, and ſtuck to it, from that vengeance that was coming upon that wicked Nation, *Chap.*3.21. It is ſomething a ſtrange recoyling that he makes, leaping back from mention of the death of *Chriſt*, ver.18. over all the ſtory of the Old Teſtament, and lighteth on the generation that was ſwept away by the flood: and ſheweth how *Chriſt*'s ſpirit preached unto them. Why? had not the ſame ſpirit preached in all the times between? Why are not thoſe times named then as well as theſe? Becauſe the Apoſtle doth purpoſely intend to compare that old world then deſtroyed, with the deſtruction of the Jewiſh Nation ſhortly coming: and to ſhew that as *Noah* and his family were then ſaved by water, *ver.*20. ſo, Ἀντίτυπον νῦν ἡμᾶς, they that had received Baptiſm were the Antitype to that, and Baptiſm was a pledge and means of their deliverance *now*, they ſticking cloſely to it. And this very thing *John Baptiſt* taught in that queſtion, *Who hath forewarned you to flee from the wrath to come?* Therefore when he cals Συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν. *An asking of a good Conſcience towards or after God*, he makes not this its definition, as if none but thoſe ſo qualified were to be baptized, but he characters its difference from Circumciſion, which put away the filth of the fleſh in one ſenſe; and Legall and Phariſaicall waſhings, which did it in another. His whole compariſon runnes to this tenour: The old world was diſobedient to the ſpirit of *Chriſt* preaching in the mouth of *Noah*, and therefore they periſhed. The Jews [whoſe ſtate the Scripture alſo calleth *an old world*] were diſobedient to *Chriſt* preaching by his

Spirit

Spirit in the mouth of his Apostles, and even visibly and audibly in his own person, therefore they must needs perish: But *Noah* and his family that hearkeneth after God [whilest others said to the Lord *Depart from us*, Job 22. 16, 17.] were preserved by water: Even *so doth Baptism now preserve us, the Antitype of that figure.* For Baptism was not barely a washing of the body from filth, as the common Legall washings were, but it was an owning and asking after God, conscientiously, but from a perverse and wicked generation: and therefore not to be started or revolted from. This then being one end of Baptism, and that end taught to them that assumed it, *viz.* to badge and mark to safety from the approaching vengeance, it may very well raise an argument for Infants Baptism [whereas this text is commonly produced against it:] for if these parents that came in to be baptized, sought hereby to *flee from the wrath to come*, they would be carefull to bring their children under the same badge of security.

When he judgeth those that perished in the waters of *Noah* to be now *in prison*, *ver.* 19. he knew he had the consent of his Nation in it: for thus they say in *Sanhedr.* per. 10. halac. 3. *The generation of the flood have no portion in the World to come: neither shall they stand up in Judgement; for it is said, My Spirit shall no more judge with man*, Gen. 6. 3. *Peter* teacheth us that the Spirit that strove with the old world, was the Spirit of *Messias*.

He sends this Epistle by *Sylvanus*, *Pauls* old attendant, but now with *Peter*: He stiles him, *A faithfull brother to you, as I suppose*: not as doubting but assured. He was to bring this Epistle to the Circumcision, who himself had been a Minister of the uncircumcision: therefore this attestation is the more needfull and material, ὡς λογίζομαι, I repute him a faithfull brother to you of the Circumcision, and do you also so repute him.

His naming of *Mark* with him, cals our thoughts back to what hath been mentioned of *Mark* heretofore: his being with *Paul* at *Rome*, and his coming from him into the East. To suppose two *Marks*, one with *Peter* and another with *Paul*, is to breed confusion where there needeth not, and to conceive that for which the Scripture hath not only no ground, but is plain enough to the contrary: It is easily seen how *John Mark* came into familiarity both with *Paul* and *Peter*, and other *Mark* we can finde none in the New Testament, unless of our own invention: His being in these later times with *Peter* and *Paul*, may turn our thoughts to consider how his Uncle *Barnabas* and he parted, since *Paul* and *Barnabas* parted about him. He it was that wrote the Gospel, it may be being with *Peter*, as *Luke* did the like being with *Paul*. In his Gospel he is most exact of all the four in observing the proper time and series of the stories recorded.

CHRIST. LXVI. NERO. XII.

Προσλαμβάνει τὴν ἀρχὴν ὁ πόλεμος ἐν μὲν τῷ δωδεκάτῳ ἔτει τῆς Νέρωνος ἡγεμονίας, Ἀρτεμισίου μηνός. *The Warres of the Jews began in the twelfth year of the reign of Nero, in the moneth of May.* Joseph. *de Bell. lib.* 2. *cap.* 25.

If we take a view of the Nation, as it was at the present, and as it had been for thirty or fourty years backward, we shall finde that besides the ordinary and common wickednesse that was among them, they had these four additions of iniquity monstrous and unparalleled, and in which they did, as it were, exceed themselves. 1. In regard that the appearance of the *Messias* was expected to be about the time that *Christ* appeared indeed, very many taking advantage of the time and of that expectation, took upon them, some to be *Christ*, others to be Prophets attending, and relating to his coming, *Matth.* 24. 24. Upon which *Josephus* and other Writers of that Nation will give us a very full commentary of experience. 2. There were multitudes of the *Zelots*, and of the sect of *Judas the Galilean*, which would not yield any homage or subjection to be due to the *Roman* power which was now over them: and neither would they now themselves, nor would they suffer others,

as

as farre as they could hinder, to ſubmit unto them. 3. The unbeleeving Jews were generally ſworn enemies and perſecutors of thoſe that beleeved. And 4. which we have obſerved before, multitudes of thoſe that had beleeved and imbraced the Goſpel fell away, and became either ſeduced or the greateſt ſeducers, and brought in horrid hereſies and pollutions. So that in theſe various and malignant diſtempers of men, there had been continuall confuſions, tumults, firings, murderings and plunderings among them for many years, and they had been the unquieteſt and moſt tumultuous Nation that had been under heaven, and they had often provoked the *Roman* power againſt themſelves, yet till this year had they never ſo viſibly and profeſſedly taken up Arms and open Warre againſt that power.

The firſt ſpark kindled in *Cæſarea* upon the ſea, about an incroachment that a Gentile there made upon the way that went to the Jews Synagogue; and from thence it grew into a flame ſo faſt through the whole Country [*Florus* the Governour helping it on] that by the 16th day of *May*, his ſouldiers by his Commiſſion have plundered *Jeruſalem*, ſlain 3600 perſons: and even *Berenice* ſiſter to King *Agrippa* eſcaped very narrowly with her life.

The Jews and Romans have divers skirmiſhes: *Maſſada* Caſtle taken and the *Roman* Garriſon put to the ſword. The Temple and ſeverall parts of the Cities made Garriſons for ſeverall parties, and ſuffer much by fire and battery. Twenty thouſand Jews ſlain in *Cæſarea* on a Sabbath: whereupon all the Nation riſe all about to avenge this ſlaughter, and in *Syria*, *Phœnicia*, *Samaria*, *Pœa* and all round about, deſtroy Towns, Cities and perſons all before them. *Ceſtius* the Governour of *Syria* riſes with his forces, and deſtroys the Jews again, and their Towns all before him, and on the 30th of *October* enters *Jeruſalem* and fires a good part of the City.

Yet do the Jews give him a bruſh upon his march away, and cut off above 4000 of his men: with which ſucceſſe they are ſo fleſhed, that they reſolve to fight it out, and accordingly platform themſelves into the modell and poſture of a long Warre: and the Country is only full of Fire, Sword, Warre and deſtruction.

The abomination of deſolation had now begun to ſtand in the holy place, *Matth.* 24.15. when the Temple is made a Garriſon, and filled with ſlaughter; *Antonia*, the Caſtle of the Temple, beſieged, taken, and the *Roman* Garriſon put to the ſword. The טרנגלא *Taberna*, or part of the buildings at the Eaſt wall of the mountain of the Houſe [the place where the *Sanhedrin* had once ſitten,] fired and burnt down. *Jeruſ. in Peah. fol.* 16. *col.* 3. And in a word, the Temple from this time forward, never but a Garriſon, and full of ſlaughter and confuſion till it be raked up in aſhes.

Now it was time for thoſe that were in *Judæa*, who beleeved *Chriſts* prediction, to get into the mountains, and to ſhift for themſelves, for now begins the tribulation beyond parallel, ſuch as was not ſince the beginning of the world, nor ever muſt again, *Matth.* 24.21. It is commonly aſſerted that the Chriſtians fled to *Pella* a City beyond *Jordan*: Euſeb. *Eccleſ. Hiſt. lib.* 3. *cap.* 5. which how to reconcile with *Joſephus*, who ſaith *Pella* was one of the Cities that the Jews deſtroyed in avengement of the ſlaughter of the 20000 in *Cæſarea*, De Bell. *lib.* 2. *cap.* 33. let the Learned finde.

About theſe times therefore we may well conceive to have been the writing of

THE SECOND EPISTLE OF *PETER:*

And that the rather from what he ſpeaks in *Chap* 1. *v.* 14. *I know that I muſt ſhortly put off this tabernacle, at our Lord Jeſus Chriſt hath ſhewed me.* In which words, his thoughts reflect upon what *Chriſt* had ſpoken to *John* and him about their ends, *John* 21. where he not only gave intimation to *Peter* that he ſhould be Martyred, *ver.* 18. but that he ſhould be ſo, before his coming in Judgement againſt *Jeruſalem*, which *John* muſt live to ſee, but he muſt not, *ver.* 22. He therefore in *Babylon*, under-

understanding how affairs went in *Judaa* and with the Jewish Nation all thereabout, and reading therein, from the words of his Master, *Matth.*24. that the desolation was drawing on apace, concludes that his time was not long: and therefore improves the time he hath remaining the best he can, not only in teaching those amongst whom he was, but by writing this Epistle instructeth those that were remote and at distance from him; in which he doth more especially give them caution against false teachers: and characters the terrour of the judgement coming, and exhorts to vigilancy and holinesse.

The first character that he gives of the false teachers is, that *they bring in damnable Heresies, denying the Lord that bought them*, Chap.2.1. which he speaketh from *Deut.*32. from whence also he useth other expressions, *ver.*6. *Is not he thy Father that hath bought thee?* not meaning that these wretches were redeemed by *Christ*, yet became such wretches, as some would interpret it; but by *buying* is meant his buying out of *Egypt* this people for a peculiar people: which these wretches boasted and stood upon, yet by their introducing and practising the prophane principles they did, of fornication and communicating with Idols, they denied the true God which bought that people for his peculiar. He cals them *spots*, *ver.*13. from *Deut.*32.5. and parallels them with the old world, *Sodom*, *Balaam*, nay the very fallen Angels.

He sets forth the destruction of that cursed Nation and their City in those terms that *Christ* had done, *Matth.*24. and that the Scripture doth elsewhere, *Deut.*32. 22,23,24. *Jer.*4.23. namely as the destruction of the whole world, *The heavens passing away, the elements melting, and the earth burnt up*, &c. And accordingly he speaks of *a new heaven and a new earth*, from *Isa.*65.17. a new state of the Church under the Gospel among the Gentiles, when this old world of the Jews state should be dissolved.

He citeth *Pauls Epistle to the Hebrews*, and giveth an honourable testimony to that, and to the rest of his Epistles: but acknowledgeth that in some places they are hard to be understood, and were misconstrued by some unlearned and unstable ones to their own ruine; yet neither doth he, nor *Paul* who was yet alive, and well knew of this wresting of his Epistles, clear or amend those difficulties, but let them alone as they were: for the holy Ghost hath so penned Scripture as to set men to study.

And here is the last that we hear in Scripture of this great Apostle *Peter*. His Martyrdom he apprehends to be near, and it was to be before *Jerusalem* was destroyed, which was not now full four years to come. We may well conceive him to have been put to death by the Jews in *Babylonia* where he now was: a madnesse having come upon that Nation in all parts: and a singular raging against the Gospel, the devil bestirring himself in them, now he knew their time was so short.

THE EPISTLE OF *JUDE*.

As the second Epistle of *Peter* and this of *Jude* are very near akin, in style, matter and subject, so it is fairly conjecturable in them that they were not farre removed in time, speaking both of wicked ones and wickednesse at the same height and ripenesse. They are one to another as the Prophesie of *Obadiah*, and *Jerem.* 49.14, *&c.* speaking the same thing, using the same manner of arguing, and oftentimes almost the same words. It may be *Jude* stands up in his brother *James* his charge among the Circumcision of *Judaa*, and directs his Epistle to all those that were *sanctified and preserved* in those Apostatizing times, as his brother had done to all the twelve Tribes in generall.

In citing the story of *Michael the Archangel contending with the devil about the body of Moses*, ver.9. he doth but the same that *Paul* doth in naming *Jannes and Jambres*, namely alledge a story which was current and owned among the Nation, though there were no such thing in Scripture; and so he argueth with them from their own Authors and confessions. It is harsh to strain *Zech.*3.1,2. to speak

such

ſuch a ſtory; when neither the name *Michael* is mentioned, nor any thing like the body of *Moſes* or akin to it. But among the Talmudicks there ſeems to be ſomething like the relicks of ſuch a matter, *viz.* of *Michael* and the *Angel of death* diſputing or diſcourſing about fetching away the ſoul of *Moſes*.

His alledging the Propheſie of *Enoch*, is an arguing of the very like nature, as citing and referring to ſome known and common tradition that they had among them to this purpoſe. [The Book *Sepher Jeſher* an Hebrew Writer ſpeaketh of *Enoch* after ſuch a tenour.] And in both theſe he uſeth their own teſtimonies againſt themſelves: as if he ſhould thus have ſpoken at large: *Theſe men ſpeak evil of dignities*, whereas they have and own a ſtory for current, that even *Michael the Archangel* did not ſpeak evil of the devil, when he was ſtriving with him about the body of *Moſes*, &c. And whereas they ſhew and own a Propheſie of *Enoch*, of God coming in judgement, *&c.* why theſe are the very men to whom ſuch a matter is to be applied, *&c.* It is no ſtrange thing in the New Teſtament, for *Chriſt* and the Apoſtles to deal and argue with the Jews upon their own conceſſions.

THE THREE EPISTLES OF *JOHN*.

Among all the Apoſtolick Epiſtles there is none about whoſe time of writing we are ſo farre to ſeek as we are about theſe. And it is neither ſatisfactory to remove their place, nor is it ſatisfactory to take their time according to their place; or to conceive them to be written after the Epiſtles of *Peter*, becauſe they are placed after them. Any conjecture that is to be had of them may beſt be taken from the third Epiſtle.

Gaius, to whom that Epiſtle is directed, by that encomiaſtick character that *John* giveth of him, ſeemeth to be *Gaius the Corinthian, the hoſt of the whole Church*, *Rom.*16.23. for ſince he is commended for entertainment and charity both to the Church and ſtrangers, particularly to thoſe who had preached among the Gentiles, taking nothing of them, we know not where to finde any other *Gaius* to whom to affix this character but only this, and we have no reaſon to look after any other. And upon this probability we may obſerve theſe other.

I. That that third Epiſtle was written when thoſe that preached to the Gentiles and took nothing of them, were ſtill abroad upon that imployment, for he urgeth him to bring them forward on their journey, *ver.*6. Now under that expreſſion, of *taking nothing of the Gentiles*, we can underſtand none but *Paul* and *Barnabas* and thoſe that were of their ſeverall companies, for the Scripture hath named none other. And if it referre to *Paul* and his company [for we finde not that *Barnabas* had any thing to do with *Gaius*] then we muſt conclude that it was written a good while before this time that we are upon: unleſſe we will ſuppoſe *Paul* after his freedom from impriſonment at *Rome*, was got travelling and preaching in thoſe parts again. But I ſhould rather ſuppoſe that *John* ſent this third Epiſtle to *Gaius* to *Corinth*, by *Timothy* from *Epheſus*, who was ſetting away thence for *Rome*, upon *Pauls* ſending for him to come to him thither, 2 *Tim.*4. 9,11,21. In which journey as we have ſhewed before, he was to call at *Corinth*, and to take *Mark* along with him, who was there. And of them may *Johns* advice to *Gaius* be well underſtood, *Whom if thou bring forward on their journey thou ſhalt do well: For for his ſake they went out taking nothing of the Gentiles*; *Mark* with *Barnabas*, and *Timothy* with *Paul*.

II. Before *John* wrote this Epiſtle to *Gaius*, he had written another Epiſtle, to ſome Church, it may be that of *Corinth*, of which *Gaius* was. *I wrote*, ſaith he, *unto the Church, but Diotrephes who loveth to have the preeminence, receiveth us not*. This muſt needs be underſtood of *The firſt Epiſtle of John*: unleſſe we will conceive, *unwarrantably* [that I may ſay no worſe,] that any of *Johns* Writings are loſt.

III. Upon and with the forementioned ſuppoſall that *John* ſent his Epiſtle to *Gaius* by *Timothy* from *Epheſus*; we cannot but alſo ſuppoſe that *John* ſpent ſome time

time in the *Aſian* Churches, to which afterward from *Patmos* he writes his Epiſtles: And if any one be not ſatisfied with that interpretation that was given before, about *the Epiſtle written from Laodicea*, Coloſſ.4.16. let him rather underſtand it of *The firſt Epiſtle of John* as written by him from *Laodicea*, then think it was an Epiſtle written by *Paul* from *Laodicea*, and that that Epiſtle is loſt: In both his later Epiſtles he intimateth his hopes and purpoſe ſhortly to come to them: from which we may conſtrue that his intention was to travell from *Aſia* the leſſe where he now was, and from whence he wrote all his three Epiſtles weſtward into *Greece*, and in this journey you have him got into *Patmos*, Rev.1. from whence he writes back to *Aſia* again.

In all his Epiſtles he exhorteth to love, and conſtancy in the truth, a leſſon moſt needfull in thoſe divided and Apoſtatizing times. He giveth notice of many *Antichriſts* now abroad, and theſe he ſheweth to have been ſuch as had once profeſſed the truth, but were Apoſtatized from it: *They went out from us, but they were not of us*, &c. And this Apoſtacy he calleth *The ſinne unto death*. To ſuch he adviſeth they ſhould not ſo much as ſay *God ſpeed*: אישר in their vulgar language. Jeruſ. Taamith fol. 64. col.2. *The Rabbins ſaw a holy man of Caphar Immi, and went to him and ſaid* אישר *God ſpeed, But he anſwered them nothing*. Id. in Sheviith fol.35.2. & 36.1. *R. Chinna bar Papa & R. Samuel bar Nachman, went by a man that was plowing on the ſeventh year* [the year of releaſe,] *R. Samuel ſaith to him* אישר *God ſpeed. R. Chinna ſaith, Our maſter did not teach us thus: for it is forbidden to ſay God ſpeed, to one that is plowing on the ſeventh year.*

John ſtileth himſelf *an Elder*, and ſo doth *Peter*, 1 Pet.5.1. not as laying aſide their Apoſtolicall power, but as dealing with thoſe to whom they write in a Miniſteriall way: and by this very title that they aſſume to themſelves, they cloſely intimate that thenceforward the extraordinary Function and gifts Apoſtolick muſt not be expected, but the Miniſteriall, in the ordinary way of Elders or Miniſters, as the title had been long and vulgarly known. And yet when he ſpeaks of *Diotrephes* and his abuſiveneſſe, he then threatens to ſhew his Apoſtolick power, and himſelf *A ſon of thunder* againſt him.

THE REVELATION OF JOHN.

AS it will be eaſily admitted to place this Book laſt of all the New Teſtament, becauſe it ſtands ſo in all Bibles, ſo on the other hand it will be cavilled at, that I have brought in the writing of it ſo ſoon, as before the fall of *Jeruſalem*, ſince it hath been of old and commonly held, that it was penned in the reign of *Domitian*, farre after theſe times that we are upon: But the reaſons by which I have been induced thereunto, will appear out of ſome paſſages in the Book it ſelf as we go through it.

As God revealed to *Daniel the man greatly beloved*, the ſtate of his people, and the Monarchies that afflicted them, from his own time, till the coming of *Chriſt*; ſo doth *Chriſt* to *John the beloved Diſciple*, the ſtate of the Church, and ſtory in brief of her chief afflicters, from thence to the end of the world. So that *where Daniel ends the Revelation begins*, and *John* hath nothing to do with any of the four Monarchies that he ſpeaketh of, but deals with a fifth [the *Roman*] that roſe as it were out of the aſhes of thoſe four, and ſwallowed them all up.

The compoſure of the Book is much like *Daniels* in this, that it repeats one ſtory over and over again, in varied and inlarged expreſſions: and exceeding like *Ezekiel's* in method and things ſpoken. The ſtyle is very Propheticall, as to the

things ſpoken; and very Hebraizing, as to the ſpeaking of them. Exceeding much of the old Prophets language and matter adduced to intimate new ſtories: and exceeding much of the Jews language, and alluſion to their cuſtoms and opinions, thereby to ſpeak the things more familiarly to be underſtood. And as *Ezekiel* wrote concerning the ruine of *Jeruſalem*, when the ruining of it was now begun, ſo I ſuppoſe doth *John* of the finall deſtruction of it, when the Warres and miſeries were now begun, which bred its deſtruction.

REVEL. CHAP. I, II, III.

THe three firſt Chapters referre to that preſent time when *John* wrote: and they contain the ſtory of his obtaining this *Revelation*, and of the condition of the ſeven Churches of *Aſia* at that time: declared in the Epiſtles directed to them.

John travelling in the Miniſtry of the Goſpel up and down from *Aſia* Weſtward, cometh into *the Ile Patmos*, in the *Icarian* ſea [*Vid.* Strab. *lib.* 10.] an Iland about thirty miles compaſſe [*Plin. lib.* 4. *cap.* 12.] and there on the *Lords day* he hath theſe viſions, and an Angel interprets to him all he ſaw.

He ſeeth *Chriſt* clothed like a Prieſt, ποδήρη, *ver.* 13. [See the LXX in *Exod.* 28.4.] and girded over the paps, as the Prieſts uſed to be, with the curious girdle. His appearance full of Majeſty and gloriouſneſſe, deſcribed in the terms of *Daniel*, *Chap.* 7.9. & 10.5,6. Amongſt other his Divine title, he is called *Alpha and Omega*, terms ordinarily uſed by the Jews [only uttered in their Hebrew tongue] to ſignifie *the beginning and the end*, or *the firſt and the laſt*. Midr. Tillin. fol. 47.2. *Abraham and Sarah performed all the Law from Aleph to Tau.* Marg. tripl. targ in *Deut.* 18.13. *He that walks in integrity is as if he performed all the Law from Aleph to Tau.*

He directs Epiſtles to be ſent to *the ſeven Churches of Aſia*: who are *golden* Candleſticks though very full of corruptions [it is not a ſmall thing that unchurches a Church] and inſcribed to *the Angels of the Churches*: This phraſe tranſlates שליח צבור *Sheliahh Tſibbor*, the title of the Miniſter in every Synagogue, who took care for the publick reading and expounding of the Law and Prophets: And theſe Epiſtles are ſent accordingly to the Miniſters of the ſeverall Churches, that they might be read openly in their Congregations.

There are ſeven ſeverall Epiſtles to the ſeverall Churches, dictated immediatly and ſent by *Chriſt*, and another generall one from *John* to them all, in which he ſhews the warrant and way of writing thoſe ſeven.

He terms *the holy Ghoſt*, *the ſeven Spirits*, according to the Jews common ſpeech, who from *Iſa.* 11.2. ſpeak much of *the ſeven Spirits of Meſſias*: and ſpeaking of Chriſts *coming with clouds*, Chap 1.7. from *Dan.* 7.13. and from the words of *Chriſt* himſelf, *Matth.* 24.30. He at once teacheth that he takes at *Daniel*, and ſpeaks of *Chriſts* coming and reigning, when the four Monarchies were deſtroyed, and eſpecially referreth to the firſt moſt viſible evidence of his power and dominion, in coming to deſtroy his enemies the Jewiſh Nation, and their City. And here is one reaſon that induceth me to ſuppoſe this Book written, before that City was deſtroyed.

Coming to reade the preſent condition of theſe *Aſian* Churches in the Epiſtles written to them, we may pertinently think of that ſaying of *Paul*, 2 Tim. 1.15. *This thou knoweſt that all they that are in Aſia are turned from me*: A great Apoſtacy: of which there is too much evidence in theſe Churches, as alſo mention of ſome ſad fruits of it, and means and inſtruments inducing to it. As 1. unbeleeving Jews which the holy Ghoſt all along cals *A Synagogue of Satan*: with theſe the Church of *Smyrna* was peſtered, and more eſpecially *Pergamus*, where their miſchievouſneſſe is ſtiled the very throne or *ſeat of Satan*: and where they had murdered *Antipas* a faithfull Martyr already. 2. Falſe Apoſtles and ſeducers: ſome that pretended Apoſtolick power and commiſſion, and it may be coloured their pretences with Magicall wonders, that they might act more Apoſtle-

like.

like. These the Church of *Ephesus* was troubled with, but had discovered their delusions and found them liars. 3. Other seducers that, it may be, came not in the demonstration of such deviliſh power, but answered that by their horrid deviliſh doctrines, *the doctrines of the Nicolaitans*, which taught to eat things sacrificed to Idols, and to commit fornication. In *Thyatira* a woman seducer, cried up this doctrine, a whore and witch, a *Jezabel*: wherefore she and *her children*, that is, her Disciples, are threatned to be destroyed by the plague: the vengeance upon the fornicators with *Baal Peor*.

REVEL. CHAP. IV, V.

NOw cometh a second vision. That before was of *things then being*, see *Chap.* 1.19. but this and forward of *things to come*, Chap.4.1. *A door open in heaven, and the voice of a trumpet talking with John* out of it.

The scene of *Johns* visions said to be *in heaven*, is according to the scheme of *the Temple* and the Divine glory there. And hence you have mention of the Altar, Candlesticks, Sea of glasse [the brazen laver made of the womens looking glasses] the Ark of the Covenant, and the like. And as at the opening of the Temple doors, a Trumpet sounded, so is the allusion here. The door in Heaven opened, and a Trumpet cals *John* to come in and see what there. *And immediatly he was in the Spirit*, ver.2. Why? was he not in the Spirit before? *Chap.*1.10. and was he not in the Spirit, in seeing the door in heaven opened? *&c.* But we may observe a double degree in rapture: as inspired men may be considered under a double notion: *viz.* Those that were inspired with Propheſie or to be Prophets and to preach, and those that were inspired to be Penmen of Divine Writ, which was higher. *John* hath both inspirations or revelations to both ends, both in the Vision before, and this: then he was in the Spirit and saw the vision, and was in the Spirit and inspired to pen what he saw, and what to be sent to the Churches. And in the first verse of this Chapter he is in the Spirit or hath a revelation, and in *ver.*2. he is in the Spirit, he is inspired so as to take impression and remembrance of these things to write them also.

He seeth *Christ* inthroned in the middle of his Church, in the same Prophetick and visionary Embleme that *Ezekiel* had seen, *Ezek.*1. & 10. and this is a commentary and fulfilling of that scene that *Daniel* speaketh of, *Dan.*7.9,10,22. In *Ezekiel*, the Lord, when *Jerusalem* was now to be destroyed, and the glory of the Lord that used to be there, and the people were to flit into another Land, appeareth so inthroned, as sitting in Judgement and flitting away by degrees to another place: as compare *Ezek.*1. & 10. well together. So *Christ* here; when the destruction of *Jerusalem* was now near at hand, and his glory and presence to remove from that Nation, now given up to unbelief and obduration, to reside among the Gentiles, he is seated upon his throne as Judge and King with glorious attendance, to judge that Nation for their sinnes and unbelief, and stating the affairs of his Church whither his glory was now removing.

The scheme is platformed according to the modell of *Israels* Camp. 1. The Tabernacle was in the middle there, so is the throne here. 2. There the four squadrons of the Camp of *Levi* next the Tabernacle, so here the four living creatures. 3. Then the whole Camp of *Israel*, so here twenty four Elders Representatives of the whole Church, built from twelve Tribes and twelve Apostles.

In the hand of him that sate on the Throne was a Book sealed which no creature could open. This justly cals us back to *Dan.*12.*v.*4. *where words are shut up and a Book sealed unto the time of the end:* and now that that is near drawing on, the Book is here opened.

REVEL. CHAP. VI.

THe opening of the ſix Seals in this Chapter, ſpeaks the ruine and rejection of the Jewiſh Nation, and the deſolation of their City; which is now very near at hand.

The firſt Seal opened *ver.*2. ſhews *Chriſt* ſetting forth in Battell array and avengement againſt them, as *Pſal.*45.4,5. And this the New Teſtament ſpeaketh very much and very highly of, one while calling it *his coming in clouds*, another while his *coming in his Kingdome*, and ſometime his *coming in Power and great Glory*, and the like. Becauſe his plagueing and deſtroying of the Nation that crucified him, and that ſo much oppoſed and wrought miſchief againſt the Goſpel, was the firſt evidence that he gave in ſight of all the world of his being *Chriſt*: for till then, he and his Goſpel had been in humility, as I may ſay, as to the eyes of men, he perſecuted whileſt he was on earth, and they perſecuted after him, and no courſe taken with them that ſo uſed both, but now he awakes, ſhews himſelf, and makes himſelf known by the Judgement that he executeth.

The three next Seals opening, ſhew the means by which he did deſtroy, namely thoſe three ſad plagues that had been threatned ſo oft and ſo ſore by the Prophets, *Sword, Famine and Peſtilence.* For

The ſecond Seal opened ſends out one upon a red Horſe to take Peace from the earth, and that men ſhould deſtroy one another; he carried *a great Sword*, *ver.* 4.

The third Seals opening ſpeaks of *Famine*, when Corn for ſcarcity ſhould be weighed like ſpicery in a pair of ballances, *ver.*5,6.

The fourth Seal ſends out one on a pale Horſe whoſe name was *Death* [the Chaldee very often expreſſeth the *Plague* or *Peſtilence* by that word מוֹתָא: and ſo it is to be taken *Revel.*2.22.] and Hell or *Hades* comes after him, *ver.* 8.

The opening of the fifth Seal reveals a main cauſe of the vengeance, namely the blood of the Saints which had been ſhed, crying, and which was to be required of that generation, *Matth.*23.35,36. Theſe ſouls are ſaid to cry from under the Altar, either in alluſion to the blood of creatures ſacrificed, poured at the foot of the Altar, or according to the Jews tenet, that *all juſt ſoules departed are under the Throne of Glory.* Anſwer to their cry is given, that the number of their Brethren that were to be ſlain was not yet fulfilled, and they muſt reſt till that ſhould be, and then avengement in their behalf ſhould come. This ſpeakes ſutable to that which we obſerved lately, that now times were begun of bitter perſecution, an hour of temptation, *Rev.*2.10. & 3.10. the Jews and devil raging, till the Lord ſhould ſomething cool that fury by the ruine of that people.

The opening of the ſixth Seal, *ver.*12,13. ſhews the deſtruction it ſelf in thoſe borrowed termes that the Scripture uſeth to expreſſe it by, namely as if it were the deſtruction of the whole world: as *Matth.* 24.29,30. The ſunne darkened, the ſtarres falling, the heaven departing and the earth diſſolved: and that concluſion *ver.*16. *They ſhall ſay to the rocks fall on us*, &c. doth not only warrant, but even inforce us to underſtand and conſtrue theſe things in the ſenſe that we do: for Chriſt applies theſe very words to the very ſame thing, *Luke* 23.30. And here is another, and, to me, a very ſatisfactory reaſon, why to place the ſhewing of theſe viſions to *John*, and his wring of this Book before the deſolation of *Jeruſalem*.

REVEL. CHAP. VII.

IN the end of the former Chapter was contained the intimation of the deſolation of *Jeruſalem*, and in the beginning of this, the ceaſing of Propheſie, under the

the similitude of the four windes restrained from blowing upon the earth. Compare *Cant.*4.16. *Ezek.*37.9. only a remnant of *Israel* are sealed unto salvation, and not to perish by that restraint, and with them innumerable Gentiles. *Ezekiel* helpeth here to confirm the explication that we have given of the Chapter before: for he hath the very like passage, upon the first destruction of the City, *Ezek.*9. & 10. & 11. Compare the marking in the foreheads here, with *Exod.*28.38. *Dan* not mentioned among the Tribes in this place: Idolatry first began in that Tribe, *Judg.*18. 1 *King.*12.

REVEL. CHAP. VIII.

THe opening of the seventh Seal lands us upon a new scene: as a new world began when *Jerusalem* was destroyed and the Jews cast off. The six Seals in the two former Chapters, have shewed their ruine, and the appearing of the Church of the Gentiles, and now the seven Trumpets under the seventh Seal give us a prospect in generall of the times thence forward to the end of all things. I say *in generall*, for from the beginning of the twelfth Chapter and forward to the end of the nineteenth they are handled more particularly.

Silence in heaven for a while, and seven Angels with seven Trumpets may call our thoughts to *Joshua* 6.4,10. and intimate that the Prophetick story is now entred upon a new *Canaan*, or a new stage of the Church, as that businesse at *Jericho* was at *Israels* first entring on the old: Or it may very properly be looked upon as referring and alluding to the carriage of things at the Temple, since this Book doth represent things so much according to the scheme and scene of the Temple all along.

And in this very place there is mention of the Altar and Incense and Trumpets, which were all Temple appurtenances. It was therefore the custom at the Temple that when the Priest went in to the Holy place, the people drew downward from the Porch of the Temple, and there was a silence whilest he was there, [yea though the people were then praying] incomparably beyond what there was at other times of the service, for the Priests were blowing with Trumpets or the Levites singing: The allusion then here is plain. When the sacrifice was laid on the Altar, a Priest took coals from the Altar, went in to the Holy place, and offered incense upon the Golden Altar that stood before vail, that was before the Ark, and this being done, the Trumpets sounded over the sacrifice. Here then is first intimation of *Christs* being offered upon the Altar; then his going into the Holy place as Mediatour for his people: and then the Trumpets sounding and declaring his disposals in the world. His taking fire off the Altar and casting it upon the earth, *ver.*5. is a thing not used at the Temple, but spoken from *Ezek.*10.2. which betokeneth the sending of judgement, which the Trumpets speak out.

These seven Trumpets, and the seven Vials in *Chap.*16. in many things runne very parallel, how farre they Synchronize, will be best considered when we come there.

The first Trumpet sounding, brings hail and fire and blood upon the earth, and destroys grasse and trees a third part of them. *Fire and hail was the plague of Egypt*, Exod. 9.23. but *fire and blood*, with hail, is a new plague. By these seemeth to be intimated what plagues should be brought upon the world, by fire, sword, dreadfull tempest, unnaturall seasons and the like.

The second Trumpet sounds, and a great burning mountain is cast into the sea, and the third part of it becomes blood. *The sea* in the Prophetick language, doth signifie multitudes of people: as *Jerem.*51.36.42. And *Babylon* that was Monarch was *a burning mountain* in the same Chapter, *ver.*35. So that the Imperiall power seemeth to be the mountain here; which made bloody and mischievous work, not only by the persecution of *Christians*, but even among their own people. As *Nero* at present, *Vitellius* instantly after, *Domitian*, *Commodus*, and indeed generally all of them either bloodily destroy their

own

own people, or at leaſt for their covetouſneſſe, ambition, revenge or humour, bring diſquietneſſe, oppreſſion, miſery, Warres and blood, upon all the world, in one place or other.

The third Trumpet, brings the ſtarre *Wormwood* upon the rivers and fountains of waters: which ſeemeth to denote the grievous Hereſies that ſhould be in the Church, which ſhould corrupt and imbitter the pure ſprings of the Scripture and fountains of Truth. *A ſtarre* in the language of this Book is a Church-man, *Chap.*1.20. [*Ben Cochab* was ſuch a *Wormwood ſtarre* among the Jews, called moſt properly *Ben cozba the lier.*] And the phraſe, *A ſtarre falling from heaven*, alludes to *Iſa.*14.12. *How art thou fallen from heaven O Lucifer!* &c.

The fourth Trumpet ſhews the darkning of the Sunne and Moon and Starres for a third part.

By which ſeems to be underſtood the wane and decay, both in the glory of the Church, by ſuperſtition, and of the Empire, by its diviſions within, and enemies from without, and this before the riſing of the Papacy, which appears under the next Trumpet: and theſe things were great advantages to its riſing. The darkning of the heavenly luminaries in the Prophets language ſignifieth the eclipſing of the glory and proſperity of a Kingdom or people, *Iſa.*13.9,10. *Joel* 2.10. How it was with the Church and Empire in theſe reſpects, before that time that the Papacy appeared, he is a ſtranger to Hiſtory, both Eccleſiaſticall and Civil, that remembreth not upon this very hint.

The three Trumpets coming are the Trumpets of *Wo, Wo, Wo:* though theſe things paſt were very wofull; but thoſe much more that are to come.

REVEL. CHAP. IX.

A Deſcription of the Papacy under the fifth Trumpet. Another ſtarre falling from heaven, and that a notable one indeed, the *He* that hath *the Key of the bottomleſſe pit* committed to him. A vaſt difference from the Keys given *Peter*, *The Keys of the Kingdom of heaven:* The ſetting of theſe in their juſt diſtance and oppoſition will illuſtrate the matter before us. When the world is to come out of darkneſſe and Heatheniſm to the knowledge of the Goſpel, *Chriſt* gives *Peter the Keyes of the Kingdom of Heaven*, to open the door and let light come in among them: for he firſt preached to the Gentiles, *Act.*10. & 15.7. The world under the Papacy returns, as it were, to Heatheniſm again [and not undeſervedly for its contempt of the Goſpel and unproficiency under it] which is very fitly deſcribed by hell opened, by the Keys of the bottomleſſe pit, and darkneſſe coming and clouding all. The *Claviger* or Turnkey is *The childe of perdition, Abaddon and Apollyon*, a deſtroyer and one that is ſurely and ſorely to be deſtroyed. *Chittim* [*Italy* or *Rome*] *afflicting and periſhing for ever*, Num.24.24. *Antichriſt* of the ſecond edition, much augmented and inlarged. The Jews the firſt, as we obſerved at the ſecond Epiſtle to the *Theſſalonians*, and this the ſecond, *Antichriſt* at his full ſtature. It is true indeed that *Rome* Heathen is one part of him, but obſerve how little a part reputed in compariſon of *Rome* Papiſh, *the ſtarre fallen from heaven.* So that though that did wofull things, yet you ſee the *firſt Wo* is fixed here.

The way of his bringing wo upon the earth, is by filling the world with ſmoke and darkneſſe of ignorance and humane traditions and inventions: and out of this ſmoke come his locuſts, of his votary orders. The locuſts deſcribed much like thoſe in *Joel* 1. for their terrour and deſtroying: only their having the faces of men ſpeaks them men-caterpillers: and their *Nazarite*-like hair long as the hair of women, ſpeaks them votaries; or ſuch as take on them vowed Religion. Their trading is not with graſſe or the green things of the earth as other locuſts do, but with men, and they are locuſts in name, but ſcorpions in action, wounding with the ſting of their tailes [the teacher of lies is the tail, *Iſa.*9.15.] but not killing: leaving men indeed in a Religion and a profeſſion of *Chriſt*, but no better then a venomed and dying one. The time of their tormenting is five moneths, the

time

time of locusts ravening ordinarily, from the spring well shot forth, to harvest.

This is the first wo.

These locusts stings, minde me of a story or two in the *Roman* History: which let me mention here, though I cannot apply them hither. *Dion*, in his story of the life of *Domitian* saith thus, *About that time divers began to prick many whom they pleased, with poysoned needles, whereof many died, hardly feeling what was done to them. And this was practised not only at Rome, but almost through all the world.*

And again in the life of *Commodus*. *About that time*, saith he, *there was so great a mortality, that oft times there died two thousand in Rome in one day. And many, not only in the City, but also through the whole Roman Empire, were killed by mischievous men, who poysoning needles pricked others with them: as also it had been in Domitians time, and so innumerable people died by this means. But there was no greater plague then Commodus himself*, &c.

The sounding of the sixth Trumpet begins another wo. Four Angels loosed, which were bound in *Euphrates*, and come with a terrible Army, and horses breathing fire and smoke and brimstone, and having stings in their tailes, &c. The *Turks* and *Mahumetans* coming as a plague upon the Eastern part of the world, as the *Papacy* on the Western. These hurt with their tailes [false doctrine] as well as the other did in the former Trumpet: but these have also heads in their tailes, which the other had not, for these hold out another Head and Saviour, *Mahomet*.

REVEL. Chap. X.

A Little Book in the hand of *Christ*, speaketh the restoring of Religion, and Truth, after all the darknesse and confusions mentioned before. The words in *ver.*6,7. do help to state the intent of this Vision. *He sware by him that liveth for ever, that there should be delay of time no longer, but in the daies of the seventh Trumpet the mystery of God should be fulfilled.* *The mystery of God* is his gathering in of his Elect, more especially of the Gentiles, *Rom.* 16.25,26. *Ephes.*3,5,6. and hitherto there had been great hinderance by *Rome* Heathen, by Heresies, *Papacy*, *Turcism*, but at last *Christ* swears, that there should be *no more delay*: the word χρόνος must be taken so here: and not unconsonant to the signification of the word, and very consonant to the context, and to the place from whence this verse is taken: That is *Dan.*12.7. where the Angel is brought in swearing, as here, that the trouble of *Antiochus* and his persecution and hindrance should be so long, and there should be no delay further, but there should be a restoring. That place laid to this, and *Antiochus* looked upon as a figure of *Antichrist*, the construction of this place is easie. Only the great Angel would have the speech of the seven thunders, which referre to these times, to be concealed. The Prophesie in generall intimates the restoring of the Gospel in these later times, which is handled in the next Chapter, but very generally, and very briefly. *Johns* eating of the little Book, as *Ezek.*2.8. and the words to him, *Thou must Prophesie again before many Peoples and Nations and Tongues and Kings*, do not so much inferre *Johns* going abroad after this to preach to many Nations himself, as it doth the progresse of the truth that he preached, through Nations and People, which had been suppresst so long: aiming at these times when the Gospel last broke out from under *Popery*. The passage is parallel to the last words in the Book of *Daniel*, *Go thy way till the end be, for thou shalt rest, and stand in the lot, at the end of daies.* Not that *Daniel* should live till the end of those miseries by *Antiochus*, but that his doctrine, and the truth should stand up and be restored in those times. The phrase is such another as when *Christ* telleth his Disciples that they should sit on twelve Thrones judging the twelve Tribes of *Israel*, which is not meant of their personall sitting to judge, but that their doctrine should judge and condemn that unbeleeving Nation.

REVEL.

REVEL. CHAP. XI.

THe Viſion of this Chapter is in order to the accompliſhing of the *myſtery of God*, which was ſpoken of *Chap.*10.7. As *Ezekiels* meaſuring of a new Temple, ſhewed the reſtoring of Religion and of the Lords people, and foretold of the new *Jeruſalem* and calling of the Gentiles: To the ſame purpoſe is the meaſuring of the Temple here. The Church was under the myſticall *Babylon*, Chap. 9. as the Jews were under the Eaſtern, when *Ezekiel* wrote thoſe things; now as that deſcription of the meaſures of the Temple, was a prediction and pledge of their coming forth, ſo this ſpeaketh to the ſame tenour. *John* is commanded to leave the Court which is without the Temple, forth, and not to meaſure it, *Becauſe it was given to the Gentiles, and they ſhould tread the holy City fourty and two moneths.* Not in an hoſtile way, but as the flock of the Lord tread his Courts, there worſhipping him: as ſee the phraſe, *Iſa.*1.12. *Pſal.*122.2. and the meaning ſeemeth to be this; *Meaſure not the Court of the Gentiles, for their multitudes that come to attend upon the Lord ſhall be boundleſſe and numberleſſe.*

The *two and fourty moneths:* and a *thouſand two hundred and ſixty daies*, ver.3. and *Chap.*12.6. *and a time and times and half a time*, Chap.12.14. are but borrowed phraſes from *Daniel:* who ſo expreſſeth *the three years and an half of Antiochus his perſecution*, and treading down Religion, *Dan.*7.25. & 12.7,11. and they mean times of trouble, and are uſed to expreſſe that, but not any fixed time. The Jews themſelves have learned to make the ſame conſtruction of it, when they ſay *Adrianus beſieged Bitter three years and an half*, Jeruſ. Taanith fol. 68. col.4. And this alſo [that comfort might ſtand up againſt miſery] was the time of our Saviours Miniſtry, when he reſtored decaied and ruined Religion, in ſo happy a manner, *Dan.*9.27. And this the Jews alſo have obſerved in that ſaying we have mentioned before, *The divine glory ſhall ſtand upon mount Olivet three years and an half, and ſhall preach*, &c. So that according to this interpretation of the numbers, the things they are applied unto are facil. The Gentiles ſhall tread the Lords Courts fourty two moneths, and the two Witneſſes ſhall Propheſie a thouſand two hundred and ſixty daies clothed in ſackcloth: Meaning that the Gentiles ſhall worſhip God and attend upon him in a Goſpel Miniſtry [and for that, alluſion is made to the ſpace of time that *Chriſt* adminiſtred the Goſpel] but this miniſtring and attending ſhall not be without perſecution and trouble [and for intimation of that, alluſion is made to the bitter times of *Antiochus.*]

Two Witneſſes, is a phraſe taken from the Law. [*In the mouth of two or of three witneſſes every word ſhall ſtand*] and it means all that ſhould bear witneſſe to the truth in the times ſpoken of. But more eſpecially the Miniſtry, which is characterred by the picture of *Moſes and Elias*, the two great Reformers in their ſeverall times: the former, the firſt Miniſter of the Jews, the later of the Gentiles. Theſe are *two Olive trees* [See *Zech.*4.3. *Rom.*11.17,24.] and *two Candleſticks* [See *Chap.* 1.20.] gracious in themſelves, and having light, and holding it out to others. They muſt finiſh and accompliſh their work that they had to do, and then be overcome by Antichriſt and ſlain.

Their caſe is clearly paralleled with *Chriſt* their Maſters; by comparing it with which, it is beſt underſtood: He preached three years and ſix moneths in trouble and ſorrow, ſo they in ſackcloth: He having finiſhed his Miniſtry was ſlain, ſo they. He revived and aſcended, ſo they likewiſe. Now this that eſpecially ſtates the caſe, and the counting of the progreſſe of procedings intended here, is this: That as *Chriſt* laid the foundation of the Goſpel, and when he having finiſhed his Miniſtry was ſlain, riſen and aſcended, the Goſpel was not extinct with him, but increaſed more and more by the Miniſtry that followed after: So ſeems this that alludes thereunto to be underſtood: As, that the two Witneſſes ſhould mean the firſt Miniſtry, and bearing witneſſe to the truth at the firſt breaking of it out of Popery, which was followed with horrid perſecutions and multitudes of Martyrdoms: but theſe firſt Witneſſes having ſo done their Teſtimony, and vaſt numbers of them having ſealed it with their blood, and being gone to heaven,

yet

yet the Gospel increased and shook down a part of *Rome* even at these first beginnings.

Their dead bodies must be cast in the streets of the great City where our Lord was crucified. The term *The great City* resolves that *Rome* is meant, if there were no other evidence: which see explained, *Chap.*17.18. And by her power and sentence our Lord was crucified, and for a quarrell of hers, being accused and condemned by *Pilate* as a traytour to the *Roman* power, for saying he was a King. This is the rather mentioned, now there is speech of *Romes* last bloodinesse against *Christs* Witnesses: that it might be shewed that it persevered the same, to his, that it had been to him, and that to the last, and that these Witnesses drunk but of the same cup that their Master had drunk before them.

She is called spiritually [דרך משל as the Jews speak] *Sodom and Egypt: Sodom* for filthinesse: and *Egypt* for Idolatry and mercilesnesse, Never did place under heaven wallow in fleshly filthinesse, and particularly in the Sodomitick bestiality, as *Rome* did about those times that *John* wrote: and how little it hath been mended under the Papacy there are Records plain enough that speak to her shame. He that reades *Martiall* and *Juvenal* [to name no more] may stand and wonder that men should become such beasts: and it had been better that those Books had been for ever smothered in obscurity then that they should have come to light, were it not only for this, that they and others of the like stamp, do give that place her due character, and help us the better to understand her description. It is observable what *Paul* saith, *Rom.*1.21,22,23,24. that because the Heathen had brutish conceptions concerning God, abasing him, he gave them over to brutish abasing their own bodies by bestiality, or indeed by what was above bestiall. And so he shews plainly, that Gods giving up men to such filthinesse, especially *Sodomy*, was a direct plague for their Idolatrous conceptions of God, and their Idolatry. And to this purpose it may be observed that when the Holy Ghost hath given the story of the worlds becoming Heathenish at *Babel* for and by Idolatry, *Gen.*11. he is not long before he brings in mention of this sin among the Heathen, and fearfull vengeance upon it, *Gen.*19. Apply this matter to the case of *Rome* and it may be of good information.

The casting their dead bodies in the streets, speaks the higher spite and detestation against them: and in this particular they are described different from their Master. And as they had propheſied three years and an half, so they lay unburied three daies and an half: till there was no apparent possibility of their recovery. But they revive and go to heaven: and a tenth part of the City fals by an Earthquake, and seven thousand perish: but the rest of that part of the City that fell, who perished not, gave glory to God. Nine parts of the City left standing still: whose ruine is working still from henceforward, by the Gospel that these Witnesses had set on foot: which brings in the Kingdomes to become the Kingdomes of Christ, *&c.*

REVEL. CHAP. XII.

AS *Daniel*, Chap.2. giveth a generall view of the times, from his own daies, to the coming of *Christ*, in the mention of the four Monarchies [in the four parts of *Nebuchadnezzers* Visionary Image] which should runne their date and decay, and come to nothing, before his coming: and then in *Chap.*7. handles the very same thing again in another kinde of scheme, and something plainer: And then in *Chap.*8. & 10. & 11. & 12. doth explain at large, and more particularly, some of the most materiall things that he had touched in those generals: So doth our Apocalyptick here, and forward. He hath hitherto given a generall survey of the times from his own daies to the end: and now he goes over some of the chief heads again with explanation.

And first he begins with the birth of *Christ*, and the Christian Church: and the machination of the devil to destroy both. The Church of the Jews bringeth

forth her chief childe, and the devil ſeeketh to deſtroy him. He is pictured 1. *A great red Dragon.* Old *Pharaoh* who ſought to devour new born *Iſrael* is much of the like character, *Iſa.*27.7. *Pſal.*74.13, &c. 2. *With ſeven heads:* So many had the perſecuting Monarchies, *Dan.*7. the Lion one, the Bear one, the Leopard four, and the fourth beaſt one. 3. *And ten horns,* Parallel to the *Syrogrecian* perſecutors, *Dan.*7.7, &c. 4. *With his tayl he drew and caſt down the third part of the ſtarres;* As the Tyrant *Antiochus* had done, *Dan.*8.10. So that by theſe alluſive deſcriptions, phraſes of old ſtories fetched to expreſſe new, is ſhewed the acting of the devil now, by his miſchievous and tyrannicall inſtruments, with as much bitterneſſe and bloody-mindedneſſe as he had done in thoſe. The womans fleeing into the wilderneſſe, alludes to *Iſraels* getting away into the wilderneſſe from the Dragon *Pharaoh,* Exod.14. *&c.* And her nouriſhing there a thouſand two hundred and ſixty daies, ſpeaks *Chriſts* preſervation of that Church in the bittereſt danger and daies, like the daies of *Antiochus.* This Viſion aims at the great oppoſition and oppreſſion the Church and Goſpel underwent from the firſt riſing of it, to the ruine of *Jeruſalem:* and their preſervation in all that extremity.

The battel betwixt *Michael* and the *Dragon,* is of the ſame aim and time with the former; but it ſpeaks thus much further, that the Church is not only preſerved, but the Dragon conquered and caſt to the earth. *Heaven* all along in this Book is the Church, the earth therefore may be properly underſtood of the world, and here more eſpecially of that part of worldly ones, the unbeleeving Jews; and that the rather, becauſe the Gentiles here are called *the wilderneſſe,* as they be alſo in ſeverall other places in Scripture. The devil therefore is caſt out of the Church by the power of *Michael,* the Lord *Chriſt,* that he cannot neſtle there, and he goes into the reſt of the Nation that did not beleeve: much like the tenour of that parable, *Matth.*12.43,44,45. The Woman hath Eagles wings [alluding to *Exod.*19.4.] and gets into the wilderneſſe, the perſecuted Church and Goſpel gets among the Gentiles: The devil caſts venom as a flood after the Woman-Church, and *the earth ſwallows it up:* the unbeleeving Jews do as it were drink up all the poyſon of the devil, and together with raging againſt the Church they grow inraged one againſt another, and againſt the *Romans,* till they become their own deſtroyers. And indeed though it were a moſt bitter time with the Church while ſhe was among the combuſtions that that Nation had within it ſelf, yet their raging one againſt another the more is increaſed in their particular quarrels, the more it avenged her quarrell, and turned their edge from off her, upon themſelves. The devil ſeeing this, betakes himſelf to fight againſt the Womans ſeed, the Church of the Gentiles: and the Treatiſe of that begins in the next Chapter.

REVEL. CHAP. XIII.

WHen *Rome* hath ſlain *Chriſt,* and deſtroyed *Jeruſalem, Satan* gives up his Power and Throne to it; and that deſervedly, as to one moſt like to be his chief and moſt able agent to act his fury. She is deſcribed here, a Beaſt bearing the ſhape of all the four bloody Monarchies, *Dan.*7. in power and cruelty matching, nay incomparably exceeding them all. There is but little reaſon to take *Rome* for the fourth Monarchy in *Daniel*; and the ſo taking it, bringeth much disjoynting and confuſion, into the interpreting of that Book and this, and into the ſtating of affairs and times ſpoken of in them. The Jews like ſuch a gloſſe well, as whereby they do conclude, that the *Meſſias* is not yet come, becauſe the fourth Monarchy the *Romane,* ſay they, is not yet utterly deſtroyed. And truly I ſee not how they can conclude leſſe, upon ſuch a conceſſion. For it is plain in *Daniel,* that the four Kingdoms there ſpoken of, muſt come to nothing before the firſt appearing of *Meſſias*; and that the *Romane* is not, is moſt plain, ſince this Book makes *Rome* Heathen and Papal but as one.

The Holy Ghoſt by *Daniel* ſhews the four Monarchies, the afflicters of the Church

Church of the Jews till *Messias* his first coming, The *Babylonian*, The *Mede-Persian*, The *Grecian*, and The *Syrogrecian*: and *John* now takes at him, and shews a fifth Monarchy the afflicter of the Church of Jews and Gentiles till his second coming. *Daniel* indeed gives a hint of the *Roman*, but he clearly distinguisheth him from the other four, when he cals him *the Prince that was to come*, *Dan.*9.26. beyond and after those four that he had spoken of before. Him *John* describes here, as carrying the character of all those four. *A Beast with ten horns*, such a one had been the *Syrogrecian*, Dan.7.7. *like a Leopard*, as the *Grecian* was, *ver.*6. *his feet as a Bears*, such the *Persian*, ver.5. *his mouth like a Lion*, such the *Babylonian*, ver.4. This therefore could not be any of those, when it was all: and by this description of it by characters of them all, it shews the vast power and incomparable cruelty and oppression of it equalling them all: nay it infinitely went beyond them put all together, in extent of Dominions, Power, Continuance and Cruelty, both to the Church and to the world: *Balaam* long before *Rome* was in being doth set it out for the great afflicter, *Num.*24.24. *Ships shall come from the coasts of Chittim, and shall afflict Assur, and shall afflict Eber*: That *Chittim* means *Italy* or *Rome*, is granted even by some *Romanists* themselves, it is asserted by the Jews, and confirmed by other places of Scripture, and even proved by the very sense and truth of that place. It afflicts both the afflicted and the afflicter *Eber* and *Assur*: and that hath been the garb of it since its first being. How may this be read in her own stories? in her bloody Conquests over all the world: in the titles of honour [but which speak oppression] *Britannicus*, *Germanicus*, *Africanus*, and the like? And to take up all in *Epitome*, and that you may conjecture *ex ungue Leonem*, what whole *Rome* hath done in all her time for slaughter, oppression and destroying, take but the brief of one of her Commanders *Pompey the Great*; of whom *Pliny* speaks to this purpose, Nat. Hist. *lib.*7. *cap.*26. *He recovered Sicily, subdued Africk: subjected* 876 *Towns about the Alpes and coasts of Spain: routed and slew* 2183000 *men. Sunk and took* 846 *Ships: took in* 1538 *fortified places; and triumphed from his Conquest of Asia, Pontus, Armenia, Paphlagonia, Cappadocia, Cilicia, Syria, Judea, Albania, Iberia, Creet and Basterna.* What hath *Rome* done by all her agents in all her time? And she is this year 1654, two thousand four hundred and eight years old.

She is described here, *with seven heads and ten horns*, as the Dragon whose deputed she is, is pictured *Chap.*12.3. the horns crowned with power, and the heads with blasphemies.

One of his heads had been wounded to death, but his deadly wound was healed: This seemeth to mean her Monarchicall or Kingly power, which was extinguisht with the *Tarquins*, but revived in the *Cæsars*: and hereby is given intimation from whence to account the beginning of this fifth Monarchy: namely from *Romes* beginning again to be Monarchicall: and we may well take a hint of this from *Luk.*2. where at the birth of *Christ* all the world is taxed by *Cæsar Augustus*. Not that Monarchicall Government is therefore the worse because thus abused by *Rome* Heathen, no more then Religion is the worse for being abused by *Rome* Papall.

Another Beast ariseth, like this for power and cruelty, but farre beyond him in counsonage and delusion. *Rome Heathen* dealt alwaies openly and in down right tearms of bloodinesse; professedly setting it self to destroy Religion: But *Rome Papall* is *a mystery of iniquity*: it goes to work by deceiving, and carrying fair pretences: therefore it is said that it spake as a Dragon, but had horns like a Lamb. It revives the tyranny of *Rome* Heathen and Imperiall, and none must thrive before it that will not bear its badge: either some mark, or its name, or the number of its name: which number was the number of a man, and his number is 666. In Hebrew numerals, *Sethur* the name of a man in *Num.*13.13. comes just to this number: and which being interpreted signifies *Hidden* or *Mystery*: the very inscription of *Rome* it self, *Chap.*17.5. In Greek Λατεινος fits it, which is the old name of the *Roman*. And in Genealogicall Arithmetick the number of *Adonikams* family suits with it, *Ezra* 5.13. which mans name signifies, *A Lord rising up*.

REVEL. CHAP. XIV.

THe warring twixt *Michael* and his Angels, and the Dragon and his Angels, and the Dragons making warre with ſeed of the Woman, *Chap.*12. receiveth illuſtration in the thirteenth Chapter, and in the beginning of this. For in *Chap.*13. he reſignes his Power and Throne to the Beaſt *Rome*, and makes him chief leader in his Warres; and his Angels are men that receive his mark. Here the Lamb upon mount *Zion* is *Michael*, and his Angels and followers are marked with his Fathers Name in their foreheads, as *Chap.*7.

And now as in the eight, ninth, tenth and eleventh Chapters the relation is concerning thoſe things that ſhould be againſt the Church, from henceforth the Propheſie is more eſpecially of things that make for the Church, and againſt her enemies. As 1. The preaching of the Goſpel to the Gentiles, *ver.* 6,7. 2. The proclaiming of the ruine of the myſticall *Babylon*: proclaimed even from its firſt riſing up a perſecutor: as *Iſaiah* did Propheſie againſt the Eaſtern, even before its tyrannicall being. 3. The Miniſtry of the Word giving caution, againſt joyning with the Beaſt and his Image, and the danger and damnation that ſhould follow upon joyning with him, and the torments deſcribed, *ver.* 9,10,11. Here the patience of the Saints tried, *ver.*12. and *John* by a voice from heaven commanded to write them bleſſed that die in the Lord from thenceforth, *ver.*13. at once ſhewing the bitterneſſe of the perſecution cauſed by the Beaſt, that even death ſhould be deſirable to deliver the Saints from that trouble; and incouraging to ſtand out againſt the Beaſt and his Image even to the death.

Theſe bitter dealings againſt the Church, ripen the ſinnes of the world ready for cutting down: and thereupon *Chriſt* is deſcribed coming as againſt *Egypt*, *Iſa.*19.1. riding upon a cloud, and with a ſickle in his hand to reap the earth. As *Joel* 3.13. betokening his vengeance againſt his enemies: So the earth is reaped Harveſt and Vintage and all: This is a generall intimation of Gods judgement and vengeance, which is more particularly handled in the pouring out of the Vials, *Chap.*16.

It is obſervable that the word for reaping of the earth comes out from the Temple: yea though *Chriſt* have the ſickle in his hand, yet an Angel out of the Temple cals to him to reap: and another Angel comes out of the Temple with a ſickle, and a third out of the Temple cals to him to reap: As this may be underſtood to Doctrinall information, that the cries and urgencies of the Church to *Chriſt* ſtirre him up to avenge them on their enemies, *Luke* 18.7. ſo the expreſſions may be explained by alluſive application. The putting in of the firſt ſickle, to reap the firſt corn in *Judea*, was by the word and warrant of the Prieſts and Rulers ſitting in the Temple, and they that were to reap, when they were come to the corn, put not in the ſickle, till the word was given, *Reap*. The manner and managing of this buſineſſe, *viz.* the reaping of the firſt ſheaf is recorded and related by the Talmud: *Menachoth per.*10. and in *Toſaphta. ibid. Theſe three men*, ſay they, *that were appointed by the Sanhedrin to reap, went out into the valley of Kidron, with a great company following them on the firſt day of the Paſſeover Week when now it grew towards evening, with three ſickles and three baskets. One when they came to the place ſaid to them, On this Sabbath, on this Sabbath, on this Sabbath, In this basket, in this basket, in this basket, With this ſickle, with this ſickle, with this ſickle, Reap: to whom the three anſwer, Well, well, well, I will reap. The other ſaies, Reap then. Then they reap*, &c. Thus phraſes taken from known cuſtoms, do ſpeak the plainer.

And ſo is the expreſſion taken from common ſpeech and opinion, when it is ſaid in *ver.*30. *The Wine-preſſe was troden without the City, and blood came out of the Wine-preſſe even to the horſe bridles.* Here is treading a wine preſſe of blood, as *Chriſt* treadeth in *Edom*, Iſa. 63.1,3. [*Edom* is the common name by which the *Hebrew* Writers call the *Romans*.] *The Wine-preſſe was without the City*: alluding to the wine and oyl preſſes which were without *Jeruſalem* at the foot of mount *Olivet*. *Blood came up to the horſe bridles*: An *hyperbole* by which they expreſſed great

great ſlaughter and effuſion of blood. So *Talm. Jeruſ. in Taanith fol.69. col.1.* deſcribing the wofull ſlaughter that *Hadrian* made of the Jews at the deſtruction of the City *Bitter* ſaith שקץ הסוס ברכם עד חוטמו *The horſes waded in blood up to the noſtrils, by the ſpace of a thouſand and ſix hundred furlongs.* Of that ſpace and extent doth *R. Menahem. on gen. fol.60.* reckon the largeneſſe of the Land of *Iſrael.*

REVEL. Chap. XV.

WHat was ſpoken in generall, in the concluſion of the preceding Chapter, concerning the treading of the wine preſſe of Gods wrath, is here more particularly proſecuted in the ſtory of the ſeven Vials. At the beginning of which *John* again cals us to reflect upon the ſcheme of the Temple in heaven: which all along ſpeaks according to the platform of the Temple at *Hieruſalem. Here is a ſea of glaſſe mingled with fire, and harpers harping by it,* &c. *ſinging the ſong of Moſes:* which as it cals to minde *Moſes* and the peoples ſinging upon the red ſea ſhore upon their delivery from *Egypt,* Exod. 15. ſo doth it plainly allude to the muſick at the Temple, by the laver or ſea, and which ſtanding near the Altar was as *a ſea of glaſſe mingled with fire.*

Moſes and *Iſrael* ſing after the deſtruction of *Egypt*; for their deliverance was by her deſtruction, but thoſe here that have got victory over the Beaſt, ſing before he is deſtroyed, for they are delivered from him and prevail againſt him though he ſtand in his ſtrength, and his deſtruction be not yet come. The Goſpel grew, and *Sanguis Martyrum* was *ſemen Eccleſiæ,* do *Satan* and *Antichriſt* what they can.

After this ſong *The Temple of the Tabernacle of the teſtimony in heaven was opened,* ver.5. All the whole building upon *Mount Moriah* was called the Temple, the Courts and Cloiſters and Chambers, *&c.* but the very houſe it ſelf, *The Holy and Holy of Holies* was only and properly *The Temple of the Tabernacle of Teſtimony:* And the ſong mentioned before, *ver.2.* is repreſented as being in the Court, near the Altar and laver, but now the very Houſe it ſelf is opened: Parallel to what is ſpoken *Chap.11.19. The Temple of God was opened in heaven, and there was ſeen in his Temple, the Ark of his Covenant:* The Lord in pouring out vengeance upon *Antichriſt,* will manifeſt his judgements, as *ver.4.* and open his Counſels and Covenant: for while the enemy raged, and raved, and deſtroyed thoſe that would not worſhip him, and when even all the world in a manner did worſhip him, the Lords judgements were hid, and his Covenant with his people, as it were out of ſight, or as if no ſuch thing had been, but when this vengeance ſhall come, then all will be plain.

The ſeven Angels that pour out the ſeven Vials are charactered in the garb of Prieſts, coming out of the Temple, in white linen, and girded over the breaſts, as the Prieſts were. One of the living creatures gives the Vials into their hands: the very ſame ſenſe and carriage with that *Ezek.10.7.*

REVEL. Chap. XVI.

WEre the Stage where the things of this Book were to be acted, and the time of their acting of as little compaſſe as was that of the things of *Daniel,* one might with more probability allot the ſeverall things mentioned, to their ſeverall times, as the things in him may be done: But ſince the ſcene here is as large as all the world where the Goſpel was to come, and the time as long as time ſhall be; [1600 years paſt already, and how much behinde none knoweth] to undertake to apply every thing in this Book to its particular time, place and occaſion, is to runne a hazardous undertaking. In ſome places indeed the things are ſo plain, that they ſpeak themſelves, but in many ſo obſcure that he that will venture to bring them to particular application, doth it more upon his own venture,

ture, then upon any good textuall warrant: And amongst those obscurities, these Vials are not the least. Take them in a generall interpretation [as I beleeve they are intended] and their meaning is easie to be understood, but to come to allot them severally to this or that time or place, is but to do that, that when ye have done all you can, will come to no surer bottom to rest upon, then your own conceit and suppositall.

The matter of them is expressed as to the most part, by allusion to the plagues of *Egypt*, as boils, blood, darkness, and so it clears the thing intended, namely in generall to shew how the mysticall *Egypt*, Chap.11.8. after all her oppression and persecution of the *Israel* of God, should at last come to receive her just reward, as old *Egypt* had done: and that God would follow her with plagues till he had destroyed her. They are somewhat like the plagues of the seven Trumpets, some of which, as we observed, did in generall speak the state of the world till the rising of *Antichrist*: and those Vials may be understood as the generall description of his plagues and ruine. We observed in *Chap.*6. and that upon good Scripture ground, that the six Seals did all but speak one effect, namely the destruction of the Jewish Nation, but brought to passe by severall judgements; and the like interpretation may be made here.

The first Viall brings a noisom Boyl upon the worshippers of the Beast: this was the sixth plague of *Egypt*, but here the first: for that plague in *Egypt* came home to *Jannes and Jambers* the Magicians, that they could not stand before *Moses*, Exod.9.11. And that both this and all the rest might be shewed to reach home, even to the veriest deceivers and ringleaders of mischief in *Antichristian Egypt*, this is justly set in the first rank.

The second and third here, referre to the one plague of blood in *Egypt*; and these exceed that: For there all the rivers and ponds were indeed turned into blood, but the *Egyptians* digged for water about the river to drink, *Exod.*7.24. and found it and it was not turned into blood: The question and answer of *Aben Ezra* is pertinent. It is said, *there was blood throughout all the Land of Egypt: And the Magicians did so with their inchantments. Now how could the Magicians turn water into blood, when there was no water left, but all was blood?* And he answers, *Aaron only turned the waters that were above ground into blood, not those that were under ground*: but here sea and rivers and fountains, and all are become blood: still to shew how throughly the plagues should come home.

At these plagues there is mention of *the Angel of the waters*, ver.5. which, since all the Angels here are charactred in the garb of Priests, as hath been said, may also be understood as alluding to that Priest whose office it was to have care of the waters, and to look that there should be water enough and fitting for the people to drink, that came up to the three Festivals: Among the offices of the Priests at the Temple this was one. *Maym. in Kele Mikdash per.*7. and *Nicodemus* whom the *Talmud* speaks of was of this office, *Aboth R. Nathan per.*6.

The fourth Viall poured into the sunne brings scorching heat; this seems to allude to *Joshua*'s or *Deborah*'s day, when the starres from heaven fought: the sunne standing still so long did not only give light to *Israel*, but probably heat and faintnesse to the *Canaanites*, and *Psal.*121 6 seems to referre thither, *The sun shall not smite thee by day.*

As in the fourth they are plagued by the sun, so in the fifth, by want of it. The seat of the Beast darkened as *Pharoahs* Throne and Kingdome was: and this darknesse bringing horrour and pains; as *Egypt* did through dreadfull apparitions in the dark.

The drying up of *Euphrates* for the Kings of the East, under the sixth Viall, seems to speak much to the tenour of the sixth Trumpet, the loosing of the four Angels which were bound at *Euphrates*. Those we conceived the *Turks* to plague Christendom; these we may conceive enemies to plague *Antichrist*. The allusion in the former seems to be to the four Kings from beyond *Euphrates*, that came to scourge *Canaan*, Gen.14. this to the draining of *Euphrates* for *Cyrus* and *Darius* to take *Babylon*. For having to treat here of *Babylon*, as *ver.*19. the scene is best represented, as being laid at the old *Babylon*. Now the Historians that mention the

taking

taking of *Babylon* by *Cyrus*, tell us it was by draining the great ſtream of *Euphrates*, by cutting it into many little channels.

The *Egyptian* plague of frogs is here tranſlated into another tenour, and that more dangerous; three unclean ſpirits like frogs come out of the mouth of the Dragon, Beaſt, and falſe Prophet: ſpirits of devils working miracles, *&c.* This is named betwixt the ſixth and ſeventh Viall [though the acting of the deluſions by miracles were all the time of the Beaſt and falſe Prophet] becauſe of the judgement now coming: for though all deluders and deluded received their judgements in their ſeverall ages, yet being here ſpeaking of the laſt judgements of *Antichriſt*, they are all ſummed together. He is here called *the falſe Prophet*, as being the great deluder of all. The fruit of all theſe deluſions is to ſet men to fight againſt God: whoſe end is ſet forth by alluſion to the Army of *Jabin King of Canaan*, *Judg.*5.19. broken at *the waters of Megiddo*. The word *Armageddon* ſignifies *a mountain of men cut in pieces*. Here that ſolemn caution is inſerted, *Behold I come as a thief: Bleſſed is he that watcheth and keepeth his garments:* The Prieſt that walked the round of the Temple guards by night, had torches born before him, and if he found any aſleep upon the guard he burnt his cloathes with the torches, *Middoth per.*1.*halac.*2.

The ſeventh Viall concludes the Beaſts deſtruction. The great City is ſaid to be divided into three parts: either as *Jeruſalem* was, *Ezek.*5.11,12. a third part to peſtilence, a third part to the ſword, and a third part to diſperſion, and deſtruction in it: or becauſe there is mention of an Earthquake, this ſpeaks its ruining in generall, as *Zech.*14.4,5. A tenth part of it fell before, *Chap.*11.13. and now the nine parts remaining fall in a tripartite ruine.

REVEL. CHAP. XVII.

MYSTICAL *Babylon* pictured with the colours of the old *Babylon*, *Rome* ſo called, as being the mother of Idolatry, as *Babel* was the beginning of Heatheniſm: and the mother of perſecution, *Babylon* deſtroyed *Jeruſalem*, ſo did *Rome*, and made havock of the Church continually.

She is reſembled to a woman deckt with gold, *&c.* as *Iſa.* 14.4. ſitting upon a ſeven-headed and ten-horned Beaſt; as *Chap.*13.1. *Which Beaſt was and is not and yet is, it ſhall aſcend out of the bottomleſſe pit, and ſhall go to perdition. Rome* under the Papacy was not the ſame *Rome* it had been, and yet it was: Not *Rome* Heathen and Imperiall as it had been before, and yet for all evil, Idolatry, perſecution, *&c.* the ſame *Rome* to all purpoſes. It is plainly deſcribed as ſitting upon ſeven hils, upon which there is hardly a *Roman* Poet or Hiſtorian, but makes a clear comment. The ſeven heads denoted alſo ſeven Kings or kindes of Government that had paſſed in that City: *Five are fallen*, ver. 10. Kings, Conſuls, Tribunes, Dictators, Triumvirs: and one then was when *John* wrote, namely *Emperours:* And one not yet come, *Chriſtian Emperours*, which continued but a ſhort ſpace before the Beaſt came which was and is not. He is the eight and he of the ſeven: They that hold *Rome* to be the fourth Monarchy in *Daniel*, cannot but alſo hold from this place, that that Monarchy is not yet extinct. The ten horns upon the Beaſt in *Dan.*7.24. are ten Kings ariſing and ſucceeding one another in the ſame Kingdom: but here at *ver.*12. they are ten ſeverall Kingdoms, all ſubject to the Beaſts both Imperiall and Papall, but at laſt ſhall riſe up againſt the myſticall Whore and deſtroy her. It is like there muſt yet be converſion of ſome Kingdoms from the Papacy, before it fall.

REVEL. CHAP. XVIII, XIX. *to* Ver.11.

AN Elegy and a Triumph upon the fall of *Babylon:* The former *Chap.*18. almoſt *verbatim* from *Iſa.*13. & 14. & 21. & 34. & *Jer.*51. & *Ezek.*27. The latter alſo, *Chap.*19. the phraſe taken from the old Teſtament almoſt every word.

The

The triumphant Song begins with *Hallelujah* severall times over. The word is first used at the later end of *Psal.*104. where destruction of the wicked being first prayed for, *Let the sinners be consumed out of the earth, and let the wicked be no more,* he concludes with, *Blesse thou the Lord O my soul, Hallelujah.*

The observation of the peoples saying over *the great Hallel* at the Temple [or their great Song of praise] doth illustrate this. The *Hallel* consisted of severall Psalms, *viz.* from the 113th to the end of the 118th, and at very many passages in that Song, as the Priests said the verses of the Psalms, all the people still answered *Hallelujah:* Only here is one thing of some difference from their course there, for here is *Amen Hallelujah,* ver.4. whereas *It is a tradition That they answered not Amen in the Temple at all: What said they then? Blessed be the Name of the glory of his Kingdom for ever and ever.* Jerus. in Beracoth fol.13.col.3. But the promises of God *which are Yea and Amen,* being now performed, this is justly inserted; as *Christ* for the same cause in this Book is called *Amen,* Chap.3.14.

The marriage of the Lamb is now come, and his Wife is ready, *ver.*7. the Church now compleated.

REVEL. CHAP. XIX. *from* Ver.11. *to the end of the Chapter.*

HEre begins a new Vision, as it appeareth by the first words, *And I saw heaven opened:* and here *John* begins upon his whole subject again, to summe up in brief what he had been upon before. Observe what is said in *ver.*19. *I saw the Beast, and the Kings of the earth, and their Armies gathered together to make War against him that sate on the horse, and against his Army:* and observe withall, that there is the story of the destruction of the Beast before *Chap.*18. and of the marriage, and marriage Supper of the Lamb before, *Chap.*19. 7,8,9. therefore the things mentioned here cannot be thought to occurre after those: this therefore is a brief rehearsall of what he had spoken from the twelfth Chapter hither, about the battell of *Michael* and his Angels with the Dragon and his Angels.

REVEL. CHAP. XX.

THe preceding Section spake what *Christ* did with the Beast and those that carried his mark: he fought against them alwaies, and when he saw his time, destroyed them: here the holy Ghost tels us what he did with the devil that set them on: You heard of *Christ* fighting with the Dragon, *Chap.*12. and the Dragon foiled and cast out, sets to prosecute the Womans seed: but what course takes he for that? He resignes his Throne, and Power, and Authority, to the Beast *Rome,* and it must do, and it did his businesse for him, *Chap.*13.3. and how throughly it did its masters work, is shewed all along from that place forward. But what becomes of the old Dragon the master of mischief? He sits by, as it were, and looks on while his game is played, and hisses on his Deputy *Rome,* first Imperiall, then Papall. They at the last receive their due wages for their work, Imperiall and Papall go to perdition. But what must become of the Dragon that set them on? It would be very improper to tell so largely of the fearfull vengeance and destruction upon the agents, and to say nothing of the principall and chief mover. That therefore is done here, and this Chapter takes at *Chap.*13.3. and tels you what became of the old Dragon after the resigning of his Throne to the Beast: namely that he sate not at his own quiet as if *Michael* had nothing to do with him, or let him alone, having so much to do with his instruments, but that he curbed and destroyed both principal and agent, and cast them both together into the bottomlesse pit.

The Devil had two waies of undoing men; the Church by persecution, the world by delusion of Oracles, Idolatry, false miracles, and the like. His managing of the former by his Deputies the former Chapters have related, and how they

they ſped in his ſervice: and this comes to tell how he ſpeeds about the other. The great Angel *Michael*, the Lord Chriſt, who hath the key of the bottomleſſe pit in his hand, as *Chap.*1.18. chains him by the power of the Goſpel, *that he ſhould no more deceive the Nations for a thouſand years:* Weigh the phraſe, *Not deceive the Nations:* it is not *not perſecute*, but *not deceive*; nor is it *the Church*, but *the Nations*. His perſecuting of the Church hath been ſtoried before: and here is told how he is curbed for deceiving the Nations, and indeed when he deputed *Rome*, and let that looſe for the former, he was chained up as for the later. It is eaſily conſtrued how Satan *deceived the Nations*, by Idols which are called *a lie*, *Iſa.*44.20. *Rom.*1.25. by his Oracles in which was no light, *Iſa.*8.20. and by magicall miracles, which were meer deluſion. Hence the world for the time of Heatheniſm, is ſaid to be in his Kingdom of darkneſſe, *Act.*26.18. *Coloſ.*1.13, *&c.* Now the ſpreading of the Goſpel through the world ruined all theſe before it, and diſſolved thoſe curſed ſpels and charms of deluſion, and did as it were chain up *Satan* that he could no more *Deceive the Nations* [Ebn *The Heathen* as he had done, by theſe deceits: ſo that the words ſpeak the ending of *Satans* power in Heatheniſm, and the bringing in of the Gentiles to the knowledge of the truth, out of darkneſſe and deluſion.

The date of this his chaining up was *a thouſand years:* Now the Jews counted the daies of the *Meſſias*, *a thouſand years*, as we touched before. The *Babylon Talmud in Sanhedrin* in the Chapter *Helek* doth ſhew their full opinion about the daies of Meſſias, and amongſt other things they ſay thus: as *Aruch* ſpeaks their words in *voce* ארק *It is a tradition of the houſe of Elijah, that the righteous ones that the bleſſed God ſhall raiſe from the dead, they ſhall no more return to their duſt, but thoſe thouſand years that the holy bleſſed God is to renew the World, he will give them wings as Eagles, and they ſhall flee upon the waters.* The place in the *Talmud* is in *Sanhedrin fol.*92. where the text indeed hath not the word *thouſand*, but the marginall gloſſe hath it, and ſhews how to underſtand *the thouſand years*. And *Aruch* ſpeaks it as a thing of undeniable knowledge and intertainment. And ſo ſpeaks *R. Eliezar in Midras Tillin fol.*4. *col.*2. *The daies of the Meſſias are a thouſand years.*

As *John* all along this Book doth intimate new ſtories by remembring old ones, and uſeth not only the Old Teſtament phraſe to expreſſe them by, but much alluſion to cuſtoms, language and opinions of the Jews, that he might ſpeak, as it were, cloſer to them and nearer their apprehenſions, ſo doth he here and forward. This later end of his Book remembers the later end of the Book of *Ezekiel*. There is a reſurrection *Ezek.*37. *Gog and Magog*, Ezek.38.& 39. and *a new Jeruſalem*, Ezek.40. and forward. So here a reſurrection, *ver.*5. *Gog and Magog*, ver.8. and *a new Jeruſalem*, Chap.21. & 22.

There a reſurrection, not of bodies out of the grave, but of *Iſrael* out of a low captived condition in *Babel*. There a *Gog and Magog*, the *Syrogrecian* perſecutors, *Antiochus* and his houſe: and then the deſcription of the new *Jeruſalem*, which as to the place and ſituation was a promiſe of their reſtoring to their own Land, and to have *Jeruſalem* built again, as it was indeed in the daies of *Ezra* and *Nehemiah:* but by the glory and largeneſſe of it [as it is deſcribed, more in compaſſe then all the Land of *Canaan*,] they were taught to look further, namely at the heavenly or ſpiritual *Jeruſalem*, the Church through all the world.

Now the Jews according to their allegoricall vein, applied theſe things to the daies of *Chriſt* thus: that firſt there ſhould be a reſurrection cauſed by *Meſſias* of righteous ones, then he to conquer *Gog and Magog*, and then there muſt come עתיד לבא The brave world to come that they dreamed of: Beſide what they ſpeak to this tenour in the Talmudick Treatiſe laſt cited, there is this paſſage in *Jeruſ. Megillah fol.*73. *col.*1. They are applying particular parts of the great *Hallel* to particular times [what the great *Hallel* was, we ſhewed a little before.] *And that part*, ſay they, *I love the Lord becauſe he hath heard me, refers to the daies of Meſſias: that part, Tye the ſacrifice with cords; to the daies of Gog and Magog. And that, Thou art my God and I will praiſe thee: refers to the world to come.*

Our Divine Apocalyptick follows *Ezekiel* with an Allegory too, and in ſome of his expreſſions alludes to ſome of theirs, not as approving them, but as ſpeaking the plainer to them by them: Here is a reſurrection too, but not of bodies neither, for not a word of mention of them, but of ſouls. *The ſouls of thoſe that were beheaded for the witneſſe of Jeſus, lived and reigned*, ver.4. and yet this is called *The firſt reſurrection*, ver.5.

The meaning of the whole let us take up in parts. There are two main things here intended. Firſt, to ſhew the ruine of the Kingdom of *Satan*, and ſecondly, the nature of the *Kingdom of Chriſt*. The Scripture ſpeaks much of *Chriſts* Kingdom, and his conquering *Satan*, and his Saints reigning with him; that common place is briefly handled here: That Kingdom was to be eſpecially among the Gentiles, they called in unto the Goſpel. Now among the Gentiles had been *Satans* Kingdom moſt ſetled and potent, but here *Chriſt* binds him and caſts him into the bottomleſſe pit that he ſhould deceive no more [as a great cheater and ſeducer caſt into priſon] and this done by the coming in of the Goſpel among them. Then as for *Chriſts* Kingdom *I ſaw Thrones*, ſaith *John, and they ſate upon them*, &c. *ver.4.* here is *Chriſt* and his inthroned and reigning. But how do they reign with him? Here *John* faceth the fooliſh opinion of the Jews of their reigning with the *Meſſias* in an earthly pomp; and ſhews that the matter is of a farre different tenour: that *they that ſuffer with him ſhall reign with him*, they that ſtick to him, witneſſe for him, dye for him, theſe ſhall ſit inthroned with him. And he nameth *beheading* only of all kindes of deaths, as being the moſt common: uſed both by Jews and Romans alike, as we have obſerved before at *Acts* 12. out of *Sanhedr. per.7. halac.3.* And the firſt witneſſe for Chriſt, *John the Baptiſt*, died this death. He ſaith that ſuch live and reign with *Chriſt* the thouſand years, not as if they were all raiſed from the dead at the beginning of the 1000 years, and ſo reign all together with him thoſe years out, as is the conceit of ſome [as abſolute Judaiſm as any is, for matter of opinion] but that this muſt be expected to be the garb of *Chriſts* Kingdom all along, ſuffering and ſtanding out againſt ſinne, and the mark of the Beaſt and the like: whereas they held it to be a thouſand years of earthly bravery and pompouſneſſe.

But the reſt of the dead lived not again untill the thouſand years were finiſhed: This is the firſt reſurrection: Not that they lived again when the thouſand years were finiſhed, but it means that they lived not in this time which was the time of living, when *Satan* was bound, and truth and life came into the world: The Gentiles, before the Goſpel came among them, were *dead*, in Scripture phraſe, very copiouſly: *Epheſ.2.1,2.* & *4.18*, &c. but that revived them, *Joh 5.25. This is the firſt reſurrection*, in and to *Chriſts* Kingdom: the ſecond is ſpoken of at the 12th *verſe* of this Chapter that we are upon. *Paul* uſeth the ſame expreſſion to ſignifie the ſame thing, namely a raiſing from darkneſſe and ſin by the power of the Goſpel, *Rom.11.15.* Now when this quickning came among the Gentiles, *Satan* going down, and *Chriſts* Kingdom advanced, and the Goſpel bringing in life and light, as *Joh.1.4.* thoſe that did not come and ſtick cloſe to *Chriſt* and bear witneſſe to him, but cloſed with the mark of the Beaſt, ſin and ſinfull men, theſe were dead ſtill and lived not again till the thouſand years were finiſhed, that is, while they laſted, though that were a time of receiving life.

Bleſſed therefore and holy are they that have part in this firſt reſurrection, for on them the ſecond death hath no power, ver.6. The *ſecond death* is a phraſe uſed by the Jews. *Onkelos* renders *Deut.33.6.* thus, *Let Reuben live and not die the ſecond death.* And *Jonathan*, Iſa. 65.6. thus, *Behold it is written before me, I will not grant them long life, but I will pay them vengeance for their ſins, and deliver their carcaſes to the ſecond death.* And *ver.15. The Lord will ſlay them with the ſecond death.*

Obſerve in the Prophet that theſe verſes ſpeak of the ruine and rejection of the Jews, now a curſed people, and given up to the ſecond death: and in Chapter 66. *ver.29,30,31.* is told how the Lord would ſend and gather the Gentiles to be his people, and would make them his Prieſts and Levites: And then ſee how fitly this verſe anſwers thoſe. In ſtead of theſe curſed people, theſe are bleſſed and holy, and might not ſee the ſecond death, and *Chriſt* makes them Prieſts to himſelf and his Father.

In

In this paſſage of *John* ſcorn is put again upon the Jews wild interpretation of the reſurrection in *Ezekiel*. They take it litterally, think ſome dead were really raiſed out of their graves, came into the Land of *Iſrael*, begat children, and died a ſecond time: Nay they ſtick not to tell who theſe men were, and who were their children. *Talm. Babyl. in Sanhedr. ubi ſupra.*

After the thouſand years are expired, Satan is let looſe again, and fals to his old trade of the deceiving the Nations again, ver.8. *Zohar.fol.*72. *col.*286. hath this ſaying: *It is a tradition, that in the day when judgement is upon the world, and the holy bleſſed God ſits upon the Throne of judgement, then it is found that Satan that deceives high and low, he is found deſtroying the world, and taking away ſouls.* When the Papacy began, then Heatheniſm came over the world again, and *Satan* as looſe and deceiving as ever: then Idolatry, blindneſſe, deluding oracularities and miracles as freſh and plenteous as before: from the riſing of the Goſpel among the Gentiles theſe had been beating down, and *Satan* fettered and impriſoned deeper and deeper every day: and though his agent *Rome* beſtird it ſelf hard to hold up his Kingdom, by the horrid perſecutions it raiſed, yet ſtill the Goſpel prevailed and laid all flat. But when the Papacy came, then he was looſe again, and his cheatings prevailed and the world became again no better then Heathen. And if you ſhould take the thouſand years fixedly and literally, and begin to count either from the beginning of the Goſpel in the preaching of *John*, or of *Peter* to *Cornelius* the firſt inlet to the Gentiles, or of *Paul* and *Barnabas* their being ſent among them, the expiring of them will be in the very depth of Popery; eſpecially begin them from the fall of *Jeruſalem*, where the date of the Gentiles more peculiarly begins, and they will end upon the times of Pope *Hildebrand*, when if the devil were not let looſe, when was he?

He cals the enemies of the Church, eſpecially *Antichriſt*, *Gog* and *Magog*: the title of the *Syrogrecian* Monarchy, the great perſecutor, *Ezek.*38. & 39. [*Pliny* mentions a place in *Caloſyria* that retained the name *Magog*, lib.5. cap.23.] So that *John* from old ſtories and copies of great troubles tranſcribeth new, uſing known terms from Scripture, and from the Jews language and notions, that he might the better be underſtood: So that this Chapter containeth a brief of all the times from the riſing of the Goſpel among the Gentiles to the end of the world, under theſe two ſummes, firſt the beating down of Idolatry and Heatheniſm in the earth till the world was become Chriſtian, and then the Papacy ariſing doth Heathenize it again. The deſtruction of which is ſet down, *ver.*9. by fire from heaven, in alluſion to *Sodom*, or to 2 *King.*1.10,12. and it is ſet cloſe to the end of the world: the Devil and the Beaſt [*Rome* imperiall] and the falſe Prophet [*Rome* Papall] are caſt into fire and brimſtone, *ver.*10. where *John* ſpeaks ſo, as to ſhew his method, which we have ſpoken of. *The devill was caſt into the lake of fire and brimſtone, where the Beaſt and the falſe Prophet are:* He had given the ſtory of the beaſt and falſe Prophet, the devils agents, and what became of them, *Chap.* 19.*v*,20. And now the ſtory of the devill himſelf: for it was not poſſible to handle theſe two ſtories but apart: and now he brings the confuſion of all the three together, and the confuſion of all with them that bare their mark, and whoſe names were not written in the Book of life.

REVEL. CHAP. XXI.

THe *Jeruſalem from above* deſcribed. The phraſe is uſed by *Paul*, Gal.4. 26. and it is uſed often by the Jews: *Zohar fol.* 120. *col.* 478. *Rabbi Aba ſaith, Luz is* ירושלם עלאה *Jeruſalem which is above, which the holy bleſſed God gives for a poſſeſſion, where bleſſings are given by his hand in a pure Land: but to an impure Land no bleſſings to be at all.* Compare *Rev.* 21.27, & 22.15. *Midras.Till. in Pſal.* 122. *Jeruſalem is built as a City that is compact together. R. Jochanan ſaith, The holy bleſſed God ſaid, I will not go into Jeruſalem that is above, untill I have gone into Jeruſalem that is below*, &c.

Ezekiels Jeruſalem, as we obſerved, was of a double ſignification, namely as

promiſing the rebuilding of the City after the Captivity, and foretelling of the ſpirituall *Jeruſalem*, the Church under the Goſpel, and that moſt eſpecially: At that *John* taketh at here, and that is the *Jeruſalem* that he deſcribeth. And from *Iſa.*65.17,18. joyneth the creating new heavens and a new earth; and ſo ſtateth the time of building this new *Jeruſalem*, namely at the coming in of the Goſpel, when all things are made new, 2 *Cor.*5.17. A new people, new Ordinances, new Oeconomy, and the old world of *Iſrael* diſſolved. Though the deſcription of this new City be placed laſt in the Book, yet the building of it was contemporary with the firſt things mentioned in it about the calling of the Gentiles. When God pitched his Tabernacle amongſt them, as he had done in the midſt of *Iſrael*, Levit. 26.11,12. That Tabernacle is pitched in the fourth and fifth Chapters of this Book: And now all tears wiped away and no more ſorrow, death nor pain, *ver.*4. which if taken litterally could referre to nothing but the happy eſtate in heaven [of which the glory of this *Jeruſalem* may indeed be a figure] but here, as the other things are, it is to be taken myſtically or ſpiritually, to mean the taking away the curſe of the Law, and the ſting of death and ſinne, *&c. No condemnation to be to thoſe that are in Chriſt Jeſus.*

The paſſages in deſcribing the City are all in the Prophets phraſe, *Ezekiel* and *Iſaiah:* as compare theſe, *The Bride the Lambs wife*, ver.9. *Sing O barren* [Heathen] *that didſt not bear*, &c. *Thy Maker is thine Huſband, thy Redeemer*, &c. *Iſa.*54.1,5.

Ver.10. *He carried me away in the Spirit to a great and high mountain.* Compare *Ezek.*40.2.

That great City holy Jeruſalem, &c. This referres to great dimenſions of *Ezekiels Jeruſalem*; as alſo to the ſquareneſſe, the three gates of a ſide, *&c.* The glory of it deſcribed from thence, and from *Iſa.*58.8. & 60.2,3. & 54.11,12, *&c.* The wall of it 12000 furlongs ſquare, or 1500 miles upon every quarter, Eaſt, Weſt, North and South 3000 miles about: and 1500 miles high. *Wall of ſalvation*, *Iſa.*26.1. & 60.14.

The foundations of the wals garniſhed with twelve precious ſtones [ſee *Iſa.*54.11.] as the ſtones in the Ephod or holy Breaſtplate: three upon every ſide, as theſe were three and three in a row: The firſt foundation ſtone here is *the Jaſpar*, the ſtone of *Benjamin*, for *Pauls* ſake the great agent about this building of the Church of the Gentiles: The *Jeruſ.Talmud.in Peah, fol.*15.*col.*3. faith expreſly that the *Jaſpar* was *Benjamins* ſtone, for it ſaith, *Benjamins Jaſpar was once loſt* [out of the Ephod] *and they ſaid Who is there that hath another as good as it? Some ſaid, Damah the ſonne of Nethina hath one*, &c.

And I ſaw no Temple therein, &c. *ver.*22. here this *Jeruſalem* differs from *Ezekiels:* that had a Temple, this none: and it is obſervable there, that the platform of the Temple is much of the meaſures and faſhion that the ſecond Temple was of, but the City of a compaſſe larger then all the Land: which helpeth to clear what was ſaid before of the double ſignificancy of thoſe things, they promiſed them an earthly Temple, which was built by *Zerobabel*, but foretold a heavenly *Jeruſalem* which is deſcribed here.

REVEL. CHAP. XXII.

FRom *Ezekiel* Chap.47. and from ſeverall paſſages of Scripture beſides, *John* doth ſtill magnifie the glory, happineſſe and holineſſe of the new *Jeruſalem*: Lively waters of clear Doctrine teaching *Chriſt* and life by him flowing through it continually, *Ezek.*7.1,9. *Cant.*4.15. The Tree of Life loſt to *Adam*, and Paradiſe ſhut up againſt him, to keep him from it, here reſtored. Then a curſe, here *There ſhall be curſe no more*, ver.3. See *Zech.*14.11. וחרם לא יהיה עוד *Anathema non erit amplius*, &c. He concludeth, *Theſe ſayings are faithfull and true*, ſo he had ſaid before at the marriage of the Lamb, *Chap.*19.9. and again at his beginning of the ſtory of the new *Jeruſalem*, Chap.21.5. referring to the ſeverall Prophecies that had been of theſe things, and now all thoſe ſayings and Prophecies were

were come home in truth and faithfulneſſe. He is commanded not to ſeal his Book, as *Daniel* was, *Dan.*12.4. becauſe the time of theſe things was inſtantly beginning, and *Chriſts* coming to reveal his glory in avengement upon the Jewiſh Nation and caſting them off, and to take in the Gentiles in their ſtead was now at the door, within three and an half or thereabout to come, if we have conjectured the writing of this Book to its proper year. There are two years more of *Nero*, and one of confuſion in the *Roman* Empire in the Warres of *Otho*, *Vitellius* and *Veſpaſian*, and the next year after *Jeruſalem* fals.

And thus if this Book of the *Revelation* were written laſt of the Books of the new Teſtament, as by the conſent of all it was, then may we ſay, Now was the whole will of God revealed and committed to writing, and from henceforth muſt Viſion and Propheſie and Inſpiration ceaſe for ever. Theſe had been uſed and imparted all along for the drawing up of the minde of God into writing, as alſo the appearing of Angels had been uſed, for the further and further ſtill revealing of his will, and when the full revelation of that was compleated, their appearing, and revelations to men muſt be no more. So that this *Revelation* to *John* was the topping up and finiſhing of all revelations. The Lord had promiſed that *in the laſt daies* [of *Jeruſalem*] *he would pour down of his Spirit upon all fleſh*, Act.2.17. And *Chriſt* promiſed to his Apoſtles, that he would lead them into *all* truth, *Joh.*16.12.13. To look for therefore the giving of thoſe extraordinary gifts of the Spirit beyond the fall of *Jeruſalem* there is no warrant; and there is no need, ſince when the inſpired penmen had written all that the holy Ghoſt directed to write, *All truth* was written.

It is not to be denied indeed, that thoſe that had theſe extraordinary gifts before the fall of *Jeruſalem*, if they lived after, had them after, for the promoting of theſe ends for which they were given, but there is neither ground nor reaſon whereupon to beleeve, that they were reſtored to the next generation, or were or are to be imparted to any generation for ever. For as it was in *Iſrael* at the firſt ſetling of their Church, ſo was it in this caſe in the firſt ſetling of the Goſpel. The firſt fathers of the *Sanhedrin* in the wilderneſſe, were indued with Divine gifts, ſuch as we are ſpeaking of, *Numb.*11.25. but when that gengration was expired, thoſe that were to ſucceed in that Function and imployment, were ſuch as were qualified for it by education, ſtudy and parts acquired. So was it with this firſt age of the Goſpel and the ages ſucceeding. At the firſt diſperſing of the Goſpel, it was abſolutely needfull that the firſt planters ſhould be furniſhed with ſuch extraordinary gifts, or elſe it was not poſſible it ſhould be planted. As this may appear by a plain inſtance. *Paul* comes to a place where the Goſpel had never come: he ſtaies a moneth or two and begets a Church, and then he is to go his way and to leave them: Who now in this Church is fit to be their Miniſter? they being all alike but very children in the Goſpel: but *Paul* is directed by the holy Ghoſt to lay his hands upon ſuch and ſuch of them, and that beſtows upon them the gift of tongues and Propheſying, and now they are able to be Miniſters and to teach the Congregation. But after that generation, when the Goſpel was ſetled in all the world, and committed to writing, and written to be read and ſtudied: then was ſtudy of the Scriptures the way to inable men to unfold the Scriptures and fit them to be Miniſters to inſtruct others: and Revelations and Inſpirations neither needfull nor ſafe to be looked after, nor hopefull to be attained unto. And this was the reaſon why *Paul* coming but newly out of *Epheſus* and *Crete*, when he could have ordained and qualified Miniſters with abilities by the impoſition of his hands, would not do it, but left *Timothy* and *Titus* to Ordain, though they could not beſtow thoſe gifts: becauſe he knew the way that the Lord had appointed Miniſters thenceforward to be inabled for the Miniſtry, not by extraordinary infuſions of the Spirit, but by ſerious ſtudy of the Scriptures, not by a miraculous, but by an ordinary Ordination. And accordingly he gives *Timothy* himſelf counſell to ſtudy, 1 *Tim.*4.13. though he were plentifully indued with theſe extraordinary indowments, 1 *Tim.*4.14. And *Paul* himſelf had his Books for ſtudy, or he had them to no purpoſe, 2 *Tim.*4.13.

And indeed it hath been the way of God, he hath inſtructed his people by a ſtudious

ſtudious and learned Miniſtry, ever ſince he gave a written word to inſtruct them in. 1. Who were the ſtanding Miniſtry of *Iſrael* all the time from the giving of the Law to the Captivity into *Babel?* Not Prophets, or thoſe inſpired men [for they were but occaſionall Teachers, and there were often long ſpaces of time wherein no Prophet appeared] but the Prieſts and Levites that became Learned in the Law by ſtudy, *Deut.*33.10. *Hoſ.*4.6. *Mal.*2.7. And for this end as hath been touched, they were diſpoſed into 48 Cities of their own, as ſo many Univerſities, where they ſtudied the Law together, and from thence were ſent out into the ſeverall Synagogues to teach the people: and had the Tithes paid them for their maintenance whileſt they ſtudied in the Univerſities, and for their preaching in the Synagogues. And it may be obſerved that even they that had the prophetick ſpirit did not only ſtudy the Scriptures themſelves, *Joſh.*1.8. *Dan.*9.1. but ſent the people for inſtruction to the Prieſts who were ſtudents and the ſtanding Miniſtry, *Hag.* 2.11. *Mal.*2.7. 2. If you conſider the times under the ſecond Temple, then it was utterly impoſſible that the people ſhould be taught but by a ſtudious and learned Miniſtry; for the ſpirit of Propheſie was departed, and the Scriptures were then in an unknown tongue, to all but Students. And hence they had an interpreter in every Synagogue to render into the Vulgar, what was read in the Law and the Prophets in the Originall. So that the Spirit of God inſpired certain perſons whom he pleaſed to be the revealers of his will till he had imparted and committed to writing what he thought fit to reveal under the Old Teſtament, and when he had compleated that, the holy Ghoſt departed, and ſuch inſpirations ceaſed. And when the Goſpel was to come in, then the Spirit was reſtored again, and beſtowed upon ſeverall perſons for the revealing further of the minde of God, and compleating the work he had to do, for the ſetling of the Goſpel, and penning of the New Teſtament, and that being done, theſe gifts and inſpirations ceaſe, and may no more be expected then we may expect ſome other Goſpel yet to come.

PARERGON

PARERGON.

Concerning the Fall of

JERUSALEM,

AND

The Condition of the Jews in that Land after.

BEing come so near to the time of the destruction of *Jerusalem*, as that it is but three years and an half and a little more from the time we have concluded with unto it, and having so frequent occasion to mention that destruction, and vengeance upon that Nation, as we have had: It may not be amisse to drive so farre further as to take a view of such a spectacle; not that we go about to write the History of their Warres and ruine, which were but to transcribe *Josephus*, who is in every mans hand, but to take a brief account of the times thither, and of the condition of the Nation in that Land afterward, the History of which is not altogether so obvious as the other: by both which we may not only see the performance of those threatnings of vengeance, that had been so abundantly given: but may the better judge wherein that vengeance did chiefly consist.

CHRIST. LXVII. NERO. XIII.

IN this thirteenth Year of *Nero* therefore, *Vespasian* cometh Generall into *Judea*, to undertake that Warre: A second *Nebuchadnezzar*, an instrument of the Lord raised up to execute his vengeance upon that Nation, now the Nation of his curse, and to destroy their City and Temple as the other had done. And as severall strange occurrences befell that destroyer, recorded in the Book of *Daniel*, so did divers strange things also befall this, recorded by the *Roman* Historians with one consent. As *Nilus* flowing a handfull higher on that day that he came into *Alexandria*, then ever it did in one day before. A Vision that he had in the Temple of *Serapis*, of his servant *Basilides*, who was known to be at that instant fourscore miles off sick. And especially his healing of a blinde mans eyes by anointing them with his spittle, and curing a lame mans hand, by treading upon it with his foot. To which may be added those that were accounted the presages of his reigning, as a cypresse tree in his ground, clean rooted up by the windes over night, grew strait up again, and well in the morning. An Ox came and laid him down at his feet, and laid his neck under his feet, at one time as he sat at meat;

and

and a dog came and brought him a dead mans hand, at another. Now not to diſpute whether *all* theſe things were true or no, nor by what power they were wrought: certainly they ſet the man in the eyes of men, as a man of rarity: and as he was deſigned by God for a ſingular work, ſo did theſe things make him to be a man looked upon as one of ſome ſingular *omen* and fortune.

His work in the Jewiſh Warres this year was more eſpecially in *Galilee*: where firſt coming to *Ptolemais*, the men of *Sipphoris*, the greateſt City there, come peaceably and yieldingly to him; and they had done ſo indeed before to *Ceſtius Gallus*. *Joſephus* who afterward wrote the Hiſtory of theſe Warres, was now a great party in them, having fortified many Cities and places in *Galilee*, and being the chiefeſt that in thoſe parts ſtood againſt the *Romanes*. Firſt he findes them work at *Jotepata*, which indures a very ſharp ſiege, and puts the *Romanes* to very ſharp ſervice before it be taken: At laſt after about fifty daies ſiege *Veſpaſian* enters it, *July* 1. There *Joſephus* himſelf is taken, and foretels *Veſpaſian* that he ſhould be Emperour. *Joppa* taken preſently after, and *Tiberias* yielded, and *Tarichea* taken and 6500 ſlain there. *Gamala* gained *Octob.*23. and divers other places brought in this year either by ſtorm or ſurrender, which *Joſephus* recordeth the ſtory of *de Bello lib.*3. through the whole Book: and *lib.*4. to the end of the ninth Chapter which he concludes, Γαλιλαία μὲν ὅπως εἶλω πᾶσα, *Thus was all Galilee ſubdued.*

CHRIST. LXVIII. NERO. XIV.

VESPASIAN therefore having ſubjected, and ſetled *Galilee*, he fals this year to work in *Judea*, and indeed there the Jews fall to bitter work among themſelves. For all the unquiet ſpirits whom the Warre had proſecuted and hunted from other parts, or whoſe turbulency deſired to be in action, were flocked hither; ſo that *Jeruſalem* and *Judea* were filled full of men and trouble: and quickly full of famine, blood and all manner of miſery. The dolefull ſtory *Joſephus* gives at large, as alſo what the *Romanes* did among them this year, *de Bello lib.*4. whither the reader may have recourſe.

This year *Nero* died by his own hand, to eſcape publick and more ſhamefull execution. In him ended the Blood and Family of the *Ceſars*: And now that myſtery of State was diſcovered, *That an Emperour could be made, though not of that Blood, and elſewhere then at Rome*: and the miſery of the State accrewed by that diſcovery, when the longeſt ſword did make the Emperour, and the trying which was the longeſt, undid the Empire. The ſouldiery in *Spain* proclaimed *Galba* to ſucceed him: againſt whom riſeth up *Otho*, and cuts him off when he was now reigning, but in his ſeventh moneth, having only brought the Royalty into his family; and himſelf to miſery and ruine by it. When he was ſlain a common ſouldier cut off his head, and putting his finger into his mouth [for he was bald, and therefore he could not bear it by the hair] he carried it to *Otho*, who gave it to the ſcum and black guard of the Camp, and they fixing it upon a pole, carried it up and down in deriſion.

CHRIST. LXIX. OTHO.

OTHO was ſcarce ſet in the Throne, when *Vitellius* riſeth up againſt him: and the determination of this competition was not ſo ſpeedy and unſenſible as was that betwixt *Galba* and *Otho*: For *Otho* ſlew *Galba* without any noiſe, and when himſelf had but three and twenty aſſociates at his firſt conſpiring againſt him: But the preſent quarrell ſhook a good part of the Empire, with ſidings and preparations;

parations; and came to a pitcht battell before it came to an end. *Otho*'s men loſt the field, and when tidings of his defeat came to him, he reſolved to ſtrive no longer, but to render up his Empire and life together, and ſo ſlew himſelf. He reigned, if it may be called a reign, but 95 daies.

VITELLIUS.

VITELLIUS is now Lord of all; who indeed is not Maſter of himſelf. A man of that untemperance and luxury, that few equalled him: and divers that did follow him and his courſe, died of ſurfets. Divers men and Cities were undone by his riotous exceſſes, and the ſouldiers became effeminate by his example. In the time of his reign which ended before this year was out, there were divers prodigies: A Comet: Two Suns at the ſame time, one in the Eaſt, another in the Weſt. The Moon twice eclipſed unnaturally. In the Capitol the footſteps ſeen of many and great *Daemones* coming down from thence. And *Jupiters* Temple opened of its own accord with horrid noiſe. And let this be reckoned for a prodigy too, *Maricus* a man of an ordinary extraction among the *Boii*, raiſed a conſiderable number of men, and proclaimed himſelf a God. He was ſoon overthrown and thrown to the wilde beaſts, whom when they rent not in pieces, it heightened the peoples opinion in thoughts that he was a God indeed; but *Vitellius* found another way to put him to death, and ſo his Godſhip was ſpoiled.

There were divers petty mutinies of the Armies, and deſtroying of Towns in *Italy* and other parts before *Veſpaſian* ſtird: but when he ſtood up, there were concuſſions that made all the Empire to ſhake, as it had hardly ever done before. He was then in the Eaſt about the Warres of the Jews, as we have touched inſtantly before: And there the Armies in *Egypt*, *Judea* and *Syria* ſwear fealty to him in the moneth of *July*. And in a ſhort time all the Provinces even to *Achaia* did the like. The Legions in *Maſia*, *Illyricum*, *Pannonia* fall to him, and letters are ſent into *Britain* and *Spain* to move them to the like, and they prevail with them.

Vitellius this while, follows his riotous courſes: and marches towards *Rome* with 60000 men in Arms, but in no diſcipline: and a rabble of Ruffians that were of his roaring humour, exceeding that number. And theſe numbers were made numberleſſe, by the conflux of all ſorts of people, out of the City to meet him. Corn was trod down, the ſouldiers quarrelled: the people was abuſed wounded and ſlain, and they had the face of a Warre among themſelves. In ſuch a confuſed march they come into the City, and there take up their quarters, but in all looſeneſs, luxury and ſecurity.

At laſt *Veſpaſians* party breaks into *Italy*, and gives them a through Alarm: in a ſhort time they come to a battell at *Cremona*, where that poor Town is ruined, and left as a monument of thoſe combuſtions: and another memoriall not to be omitted, A ſonne on the one party, killed his father on the other, and perceived and deplored what he had done, as ſoon as he had done it. And thus theſe tumults grew on to that height, that in fine they fight it out in *Rome* it ſelf, fire the Capitol, plunder the City, ſlay *Vitellius*, ſubdue his party, and *Veſpaſian* becomes conquerour and Emperour. Think here of *Matth.*24.7.

CHRIST. LXX.

VESPASIAN. I.

VESPASIAN all this while was in *Egypt*: at *Alexandria* he receives tydings of his parties ſucceſſe, and thither is ſuch conflux of Friends, Ambaſſadors, and Allies, to congratulate and homage him, that that City, though the ſecond in the Empire, was little enough to intertain the company gathered thither. *Vitellius* his fall was in *December*, the later end of the laſt year: and *Veſpaſian* did

 wait

wait in the beginning of this, but till he could ſettle affairs there where he was, and till he might have good weather at ſea, and then he ſets for *Italy*: and *Titus* his ſon parting with him at *Alexandria*, ſets for *Judea*, to make ſome end of thoſe Warres.

And here we cannot but take in two paſſages for Chronology ſake, which help well to meaſure the time that we are juſt now upon. The one is this of *Dion Caſſius*, in the life of *Veſpaſian*. *From the death of Nero to the reign of Veſpaſian, there intercurred but one year and two and twenty daies. And I write this, leaſt any ſhould miſreckon; giving the whole time to every one that reigned. For they did not ſucceed one another, but one reigned in the time of another: So that their years are not to be counted, by their ſucceeding one another, but according to the exact courſe of the time it ſelf.*

The other is out of *Joſephus*, who once and again tels that the fall of *Jeruſalem* was *in the ſecond year of Veſpaſian. De Bell. lib. 6. cap. 47, &c.* And yet in recording the ſtory and times of the ſacking of it, he doth plainly place it in that year, that the *Roman* Annals write *Veſpaſians firſt*: as it will be obvious to obſerve, to any that peruſeth them and him. His computation therefore muſt be caſt by his own counters: for he accounteth the beginning of his reign from the time that the Armies in the Eaſt proclaimed him, and ſwore fealty to him: which was in *July*: and in *September* twelvemoneth after *Jeruſalem* was taken; at which time *Veſpaſian* was entred indeed upon a ſecond year from the time of his proclaiming; and according to this calculation it is that *Joſephus* reckoneth: whereas *Vitellius* was alive and fought it out many moneths after *Veſpaſian* was proclaimed: therefore the *Roman Faſti* do very properly begin his firſt year from the beginning of *January*, this year that we are upon.

Titus coming into *Judea*, and there gathering all his forces together, marcheth againſt *Jeruſalem*, and pitcheth his ſiege againſt it, when now the Paſſeover feſtivall had called all the people of the Country in thither: For as the turbulencies and inteſtine commotions in the bowels of the Empire it ſelf the laſt year, had given the Jews ſome reſpite from the *Roman* Armies, ſo had they given them ſome boldneſſe and ſecurity, ſeeing *Veſpaſian* and his Forces were now forced to turn their faces another way; and they hoped they would hardly have turned towards them again. How much they were deceived, *Titus* without, and Famine and all miſeries within did ſoon ſhew them. What were the paſſages in this ſiege, and what Famine, Peſtilence, Civil ſlaughters, and various kindes of death the beſieged ſuffered in it, are ſo largely deſcribed by *Joſephus*, that it were but a needleſſe rehearſall to ſpeak of them: The end was, that the Temple and City were raked up in aſhes: eleven hundred thouſand periſhed in the ſiege; almoſt an hundred thouſand taken priſoners, and the Nation ruined from what they had been. That this deſolation is phraſed in Scripture as the deſolating of the whole world, [as we have had occaſion to obſerve divers times by ſeverall paſſages that we have met withall referring thereunto] it will appear no wonder, if we conſider that it was the deſtroying of the old peculiar Covenanted people; of the Lords own habitation, Ordinances, and place choſen by him above, nay alone of all the places of the world, to put his Name there. A people once higheſt in his favour, now deepeſt in his diſpleaſure: once bleſſed with his greateſt dignations, above any, nay above all the people under heaven, and now fallen under his heavieſt indignation. A people of his curſe, and who have left their name for a curſe to his choſen. And a new world [as it were] now created, a new people made the Church, a new Oeconomy, and *Old things paſt, and all things become new*, 2 Cor. 5. 17.

We are now upon a very remarkable and eminent Period; where ſhould I write an Eccleſiaſticall Hiſtory, I ſhould begin, as at the beginning of a new world: not but that the Calling of the Gentiles had begun before, for the Goſpel was now gone through all the world: and the Jews were alſo given up before as to the generality of them, when the holy Ghoſt cals them *dogs*, and a *Synagogue of Satan*: but their State and Oeconomy was not till now rooted up, nor the Divine Ordinances once planted among them till now extinguiſhed: and their caſting off ſealed by the ruine of their City, diſperſion of their Nation, and their finall obduration.

§. I. *The*

§. I.

The Deſolation of the Temple and City.

THe Temple was burnt down, as *Joſephus* a ſpectator ſetteth the time, Ἡμέρᾳ δεκάτῃ τοῦ Λὼς μηνὸς, *On the tenth day of the moneth Lous:* which he ſaith was a fatall day to the Temple, for it had been burnt down by the *Babylonians* before on that day, *De Bell. lib.6. cap.27.* And yet his Countrimen that write in the Hebrew tongue, fix both theſe fatalities to the ninth day of that moneth which they call the moneth *Ab*; and they account that day fatall for three other ſad occurrences beſides: *On the ninth day of the moneth Ab,* ſay they, *the decree came out againſt Iſrael in the Wilderneſſe that they ſhould not enter into the Land: On it was the deſtruction of the firſt Temple, and on it was the deſtruction of the ſecond. On it the great City Bitter was taken, where there were thouſands and ten thouſands of Iſrael, who had a great King over them* [Ben Cozba] *whom all Iſrael, even their greateſt wiſe men thought to have been Meſſias: But he fell into the hands of the Heathen, and there was great affliction, as there was at the deſtruction of the Sanctuary. And on that day, a day allotted for vengeance, The wicked Turnus Rufus plowed up the place of the Temple, and the places about it, to accompliſh what is ſaid, Sion ſhall become a plowed field.* Talm. in Taanith. per. 4. halac. 6. Maymon. in Taanith per. 5.

It is ſtrange men of the ſame Nation, and in a thing ſo ſignall, and of which both parties were ſpectators, ſhould be at ſuch a difference: and yet not a difference neither, if we take *Joſephus* his report of the whole ſtory, and the other Jews conſtruction of the time. He records that the Cloiſter walks commonly called *The Porches of the Temple,* were fired on the eight day, and were burning on the ninth, but that day *Titus* called a Council of Warre, and carried it by three voices, that the Temple ſhould be ſpared: but a new buſſling of the Jews cauſed it to be fired, though againſt his will, on the next day: *Joſeph. ubi ſupr. cap.22, 23,24.* Now their Kalendar reckons, from the middle day of the three that fire was at it as from a Center: and they ſtate the time thus: *It was the time of the evening, when fire was put to the Temple, and it burnt till the going down of the Sunne of the next day. And behold what Rabban Jochanan ben Zaccai ſaith: If I had not been in that generation I ſhould not have pitched it upon any other day but the tenth, becauſe the moſt of the Temple was burnt that day. And in the Jeruſalem Talmud it is related that Rabbi, and Joſhua ben Levi faſted for it the ninth and tenth daies both.* Gloſſ. in Maym. in Taanith per. 5.

Such another diſcrepancy about the time of the firing of the firſt Temple by *Nebuchadnezzar,* may be obſerved in 2 *King.*25.8,9. where it is ſaid, that *In the fifth moneth, on the ſeventh day of the moneth, came Nebuzaradan Captain of the guard, and burnt the Houſe of the Lord.* And yet in *Jerem.*52.12. it is ſaid to have been *In the fifth moneth, on the tenth day of the moneth.* Which the *Gemariſts* in the *Babylon* Talmud reconcile thus: *It cannot be ſaid on the ſeventh day, becauſe it is ſaid On the tenth: Nor can it be ſaid, On the tenth day, becauſe it is ſaid On the ſeventh. How is it then? On the ſeventh the aliens came into the Temple, and ate there and defiled it, the ſeventh, eight and ninth daies, and that day towards night they ſet it on fire: and it burnt all the tenth day, and was the caſe alſo with the ſecond Temple.* Taanith fol.29.

The ninth and tenth daies of the moneth *Ab* on which the Temple was burnt down, was about the two and three and twentieth of our *July:* and the City was taken and ſacked the eight day of *September* following: *Joſeph. ubi ſupr. cap.47.* That day being their Sabbath day, *Dion fol.748.*

After eleven hundred thouſand deſtroyed and periſhed in the ſiege and ſacking, and ninety ſeven thouſand taken priſoners, *Titus* commanded City and Temple to be razed to the ground, only three of the higheſt Towers left ſtanding, *Phaſaelus, Hippicus* and *Mariamme,* and the Weſtern Wall of the City: thoſe, that they might remain as monuments of the ſtrength of the place, and thereby of the re-

nown of the *Roman* Conquest: and this, that it might be of some use to the *Roman* Garrison that was left there, which was the tenth Legion. Their chief Captain was *Terentius Rufus*, a man of exceeding frequent mention in the Hebrew Writers, but his former name a little shortened, yet a little added which makes it long enough, for they constantly call him טורנוס רופוס הרשע *Turnus Rufus the wicked one.* There are endlesse disputes betwixt him and *R. Akibah* mentioned, about the Jews Law and Religion, and when he died *R. Akibah* married his widow, now become a Proselytesse.

Amongst those that perished in the fate of the City, the names most famous, were *Jochanan*, *Simeon* and *Eleazar*, the three ringleaders of sedition, names famous for faction. But the person of the best rank that perished, was *Rabban Simeon*, the President of the *Sanhedrin*, a man educated with *Paul* at the foot of *Gamaliel* his father. The *Sanhedrin* had sitten at *Jabneh* a long while, but the Feast of the Passeover had now brought them up to *Jerusalem*, and there he is caught. The Bab. Talmud in the place lately cited, relates, that he was once in danger, but one of the *Roman* Commanders was a means of his delivery: But at last he was caught and slain, and in the Jews Martyrology he is set the first of י' הרוגי מלכות *The ten slain by the Kingdom:* meaning ten eminent ones that were put to death by the *Romans*. All the ten are reckoned by *Midras Tillin* upon *Psal.* 9. fol. 10. col. 3. *He forgetteth not*, saith he, *the cry of the poor: that is, he forgetteth not the blood of Israel to require it of the Nations: nor the blood of those Righteous ones that were slain:* viz. *Rabban Simeon the son of Gamaliel, Rabbi Ismael the son of Elisha, R. Ishbab the Scribe, R. Hotspith the Interpreter, R. Jose, R. Judah ben Baba, R. Judah Hannachtom, R. Simeon ben Azzai, R Hananiah ben Teradion*, and *R. Akibah.* But the Author of *Tsemach David* reckoning up these, next after *Rabban Simeon* nameth *Ananias the Sagan*, or the *second Priest*, and saith that he was slain at the destruction of the City when *Rabban Simeon* was slain. Of this *Ananias Sagan* there is mention in the Talmud text severall times: we will take but one instance, *Shekalim* per. 6. halac. 1. *There were thirteen worshippings or bowings in the Temple, but the house of Rabban Gamaliel, and the house of Ananias Sagan made fourteen.* The *Sagan* was, as it were, Vice-Highpriest, the next to him in Dignity and Office, and is sometimes called *the Highpriest*, as *Luk.* 3. 2. And it may be this was the man, and bare that title, *Act.* 23. 2, 4. the enemy of *Paul*, and whose character and doom he reads, that he was a whited wall, and God would smite him: accomplished when he perished in the fall of the City.

We may not omit the calculation of the time that the Jews make further, of the Temples burning: *When the first Temple was destroyed*, say they, *it was the evening on the ninth of Ab, it was the going out of the year of release, and it was the going out of the Sabbath: And so was it with the second Temple.* Tal. Bab. *ubi supr.* Observe, by their confession the Temple was burnt down upon the Lords day, or on the Christian Sabbath. Fire put to it upon their Sabbath, and it burnt all ours: And so the City fell upon their Sabbath, as was mentioned out of *Dion* even now.

§. II.

The face and state of the Country after the Cities ruine.

WE will first begin at *Jerusalem* it self. It was laid so desolate, ὡς μηδὲ πόποτε οἰκηθέναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προελθοῦσι, *That travellers by could see no sign that it had been ever inhabited:* they are the words of *Josephus De Bell. lib.* 7. *cap.* 1. The Friars there, and the Maps here with us, that point out places so punctually, as to tell you Here was *Pilates Palace*, here *the Highpriests*, here *the dolorous way*, &c. must receive more curtesie from your belief, then they can give proof to their assertion.

It appears by the constant and copious testimony of the Jews, that the City and Temple were not only laid flat by fire, ruine, and demolishment, but that *Turnus Rufus*

Rufus brought a plow over them to make good that Propheſie, *Zion ſhall be plowed as a field:* The plowman would finde but rugged work: They allot it, as obſerved before, to have been on the ſame day of the year, and ſo a twelvemoneth at the leaſt muſt intercede.

What the beauty of the place had been, needs no Rhetorick to ſet it forth, nor what the populouſneſſe; the Temple, if there had been no other goodly ſtructures, was enough to ſpeak the one, and the multitude of their Synagogues the other: their own records ſumme them up to four hundred and threeſcore. *R. Phinehas in the name of R. Hoſhaiah ſaith there were* 460 *Synagogues in Jeruſalem, and every one had a houſe for the Book of the Law for the publick reading of that, and a houſe for the publick teaching and explaining the traditions.* Jeruſ. Chetub. fol. 35. col. 3. which in *Megillah* fol. 73. col. 4. and in *R. Solomon* upon the firſt of *Iſaiah* are reckoned up to four hundred and fourſcore. But now not one relick left, of Temple, Synagogue, Midraſh, Houſe, or any thing elſe but rubbiſh and deſolation. Her people uſed this cuſtom while ſhe ſtood, that *on all other daies of the year the unclean walked in the middle of the ſtreet, and the clean by the houſes ſides, and the unclean ſaid unto them, Keep off: But on the daies of the feſtivals, the clean walked in the middle of the ſtreet, and the unclean by the houſe ſides, and then the clean bid Keep off.* Jeruſ. Shekalin fol. 51. col. 1. But now where is that company, that niceneſſe, nay where are the ſtreets? *Titus* himſelf ſome time after the deſolation, coming that way, could not but bemoan the fall of ſo brave a City, and curſed the Rebels that had occaſioned ſo fatall a deſtruction: *Joſeph. De Bell. lib. 7. cap.* 15.

How the Country neer about was waſted with ſo long and terrible a ſiege, and indeed the whole Country with ſo dreadfull a Warre, it is eaſier conceived then expreſſed. *Joſephus* tels particularly much of it, and this thing for one, That all the timber twelve miles about the City was cut down, and brought in to make forts and engines for the ſiege, *lib. 6. cap.* 40.

We may take a view of the whole Country as to the ſurface and ſituation of it in this proſpective of their own: *The Land* [ſay they] *that Iſrael poſſeſſed that came out of Babylon, was theſe three Countries, Judaea, Galilee and Beyond Jordan, and theſe were ſeverally tripartite again. There was Galilee the upper, and Galilee the neather, and the Vale. From Caphar Hananiah upward, all that bears not Sycamores, is Galilee the upper, and from Caphar Hananiah downward all that doth bear Sycamores is Galilee the lower, and the border of Tiberias is the Vale. And in Judaa, there is the Mountanous, and the Plain, and the Vale. And the plain of Lydda is as the plain of the South, and the mountanous thereof as the mountain royall: From Bethoron to the ſea is one Region:* Sheviith per. 9. halac. 2. The *Jeruſalem* Gomariſts do adde thus, *What is the vale in Galilee? The vale of Genezareth and the adjoyning. What is the mountanous in Judaea? This is the mountain royall; and the plain thereof is the plain of the South, and the vale is from Engedi to Jericho. And what is the mountanous beyond Jordan? R. Simeon ben Eleazar ſaith, The hills of Macvar, and Gedor: And the plain thereof Heſhbon and all her Cities, Dibon, Bamoth Baal, and Beth Baal Meon. And the vale is Beth Haran, and Beth Nimrah.* Sheviith fol. 38. col. 4.

It were endleſſe to trace the footſteps of the Warre particularly in all theſe places, let *Joſephus* be conſulted for that: we may ſay in ſhort, that hardly any conſiderable place eſcaped, but ſuch as were peaceable, or ſuch as were unacceſſible. Of the later ſort *the mountanous of Judah* was the chiefeſt place, *Joſh.* 21. 1. *Luke* 1. 39. הר המלך *The mountain royall,* as the Hebrew Writers do commonly call it [a place incredibly populous as they teſtifie, *Jeruſ. Taanith* fol. 69. col. 1.] Hither *Chriſt* gives his Diſciples warning before hand to flee, when theſe evils ſhould come, *Matth.* 24. 16. Which warning we cannot judge but they took, and ſo planted here as in a place of ſafety by his warrant.

Though therefore the Country were extreamly waſted, with ſo long and ſo furious a Warre, yet was it not utterly waſte, nor the Nation deſtroyed from being a people, though it were deſtroyed from being what it had been. Thoſe places and perſons that had quietly ſubmitted to the *Roman* power, if they had eſcaped

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the fury of their own ſeditious ones, were permitted to live in quiet, yea to injoy their own Religion and Laws, they in the mean while demeaning themſelves as peaceable ſubjects, to that power that had brought them under. And for one acknowledgement of that ſubjection, they were injoyned to pay that *Didrachma* or half ſhekel that they uſually paid to the Temple for their lives, to *Jupiter Capitolinus*, *Xiphil. apud Dionem.* pag. 748.

Their *Sanhedrin* continued in the ſame luſtre and ſtate, as it had done for many years before the City fell: and their Synagogues in the ſame poſture, and their Religion in the ſame condition, ſave only thoſe parts of it, which were confined to *Jeruſalem*, which was now in the duſt. And generally the places and people that had eſcaped the Warre, if they would live quiet, did injoy their quietneſſe, as well as men could do in a Land in ſuch a condition as into which it was now brought.

§. III.

The Sanhedrin ſitting at Jabneh: Rabban Jochanan ben Zaccai —Preſident.

ALthough *Rabban Simeon* the Preſident of the Council, was canght in *Jeruſalem* as in a trap, and ſo loſt his life, yet *Rabban Jochanan ben Zaccai* his Vice Preſident, and who was alſo then in the City with him, made a ſhift to eſcape. He ſpake and acted for *Ceſar* as much and as long as he durſt, and when he ſaw he could no longer be in ſafety in the City, he cauſed his Scholars *R. Joſhua* and *R. Eliezer* to carry him forth upon a Bier as a dead corps [for a dead corps might not reſt in *Jeruſalem* all night, and ſo he eſcaped and was brought to *Ceſar.*] Thus *R. Nathan* tels the ſtory, *Avoth* per. 4. This *Rabban Jochanan* fourty years ago, when the Temple doors flew open of their own accord, foreſaw its ruine in that preſage, and accordingly applied that ſaying of the Prophet *Zechary*, *Open thy doors O Lebanon that the fire may devour thy Cedars.* Therefore when he ſaw the enemy now ſo ſtraitly beſieging the City, and ſuch forerunners of ruine apparent, it is no wonder if he uſed all perſwaſion to the people to yield and to ſave their City, as the ſame Author alſo tels us he did, and if he went and gave himſelf up to him that he knew ſhould be Conquerour. Nor needed he any Prophetick ſpirit to foreſee theſe things, but the very ſickly condition and diſtemper of the Nation might plainly enough tell him, that her death could not be farre off.

He finding favour with *Ceſar*, petitioned of him, that the *Sanhedrin* might repair to its old place *Jabneh*, and there ſettle, and he obtained it. *Jabneh* was near unto *Joppa* upon the ſea coaſt: there is mention of it, 2 *Chron.* 26. 6. Here had the *Sanhedrin* ſitten as we have mentioned, many years before the Temple fell, a good part of *Gamaliels* time, and all *Rabban Simeons* his ſon.

He ſate Preſident here five years: and theſe are the men of note that ſate with him: *Rabban Gamaliel*, ſonne to *Rabban Simeon* that was ſlain at the fall of the City: *R. Zadok*, one who had ſpent his body with extream faſting ſince the Temple doors had opened of their own accord, taking that for an *omen* of its ruine approaching: *R. Eliezer* his ſon: *R. Judah* and *R. Joſhua* the ſonnes of *Betirah*: *R. Eliezer ben Hyrcanus* the Author of *Pirke Eliezer*: *R. Joſhuah*, *R. Eliezer ben Erech*, *R. Iſmael*, *R. Joſe*, *R. Simeon ben Nathaniel*, *R. Akibah*, and divers others, who outlived *Rabban Jochanan* the moſt of them a long time. They made many Decretals in his time, eſpecially about thoſe things that had had immediate reference to the Temple, as ſee *Roſh haſhanah* per. 4. *Shekalim* per. 1 *&c.*

§. IV. *The*

§. IV.

The Sanhedrin ſtill at Jabneh: Rabban Gamaliel Preſident.

WHen *Rabban Jochanan* died, *Rabban Gamaliel* ſucceeded him in the Preſidency ſeven years. He is commonly called by the Hebrew Writers רבן גמליאל ריבנו׳ *Rabban Gamaliel of Jabneh.* But for the right ſtating of his Preſidency there, two things are to be obſerved. The firſt is mentioned in *Babyl. in Roſh haſhanah* fol. 31.1,2. where all the flittings of the *Sanhedrin* are reckoned in the *Gomara* thus: *From the room Gazith it ſtitted to the Taberna* [in the mountain of the Temple] *from the Taberna into Hieruſalem, from Hieruſalem to Jabneh, from Jabneh to Oſha or Uſha, from Oſha to Shepharaam, from Shepharaam to Beth Shaaraim, from Beth Shaaraim to Tſipporis, and from Tſipporis to Tiberias.* Now the marginall Gloſſe teacheth us how to underſtand theſe removes. *When the Preſident was in any of theſe places,* ſaith it, *the Sanhedrin was with him, and when he or his ſonne went to another place, it went after him. It was at Jabneh in the daies of Rabban Jochanan, at Uſha in the daies of Rabban Gamaliel, but they returned from Uſha to Jabneh again: but in the daies of Rabban Simeon his ſonne it went back again* [*to Uſha.*] So that the time that *Rabban Gamaliel* ſate at *Jabneh* inſtantly upon *Rabban Jochanans* death, was not long, but he went to *Uſha*, and his time at *Uſha* was not long neither, but to *Jabneh* again. And as we are to obſerve thus about his time and place, ſo there is a ſecond thing to be taken notice about him, and that is the mixture of his Preſidency.

The Talmudiſts do ſpeak oft כר הושיבו ר׳ אליעזר בן שריה *Of placing R. Eliezer the ſonne of Azariah in the Preſidency. Tſemach David* ſpeaks it out thus: *R. Eliezer ben Azariah was a Prieſt, and was exceeding rich: he was made Preſident in the room of Rabban Gamaliel, but afterward they were joyned in the Preſidency together:* which is ſtill obſcure enough; but the *Jeruſalem Gomariſts* give the full ſtory in *Taanith fol. 67. col. 4.* in theſe words: *A certain ſcholar came and asked R. Joſhua, What is evening prayer? He anſwered, A thing arbitrary. The ſame ſcholar came and asked Rabban Gamaliel, What is evening prayer? and he ſaid, A bounden duty. He ſaith to him, But R. Joſhua ſaith it is a thing arbitrary. He ſaith to him, To morrow when I come into the Congregation, ſtand forth and ask this queſtion: So the ſcholar did ask Rabban Gamaliel, What is evening prayer? He anſwered, A bounden duty. How then, ſaith the ſcholar, doth R. Joſhua ſay it is a thing arbitrary? Rabban Gamaliel ſaith to R. Joſhua, Art thou he that ſaith it is a thing arbitrary? He anſwered, No. He ſaies to him, Stand upon thy feet that they may bear witneſſe againſt thee. R. Joſhua ſtood upon his feet, whileſt Rabban ſate and was expounding, ſo that all the Congregation repined at him* [for making him to ſtand ſo.] *And they ſaid to R. Hotſpith the Interpreter, Diſmiſſe the people, and they ſaid to R. Zimmun the Miniſter ſay Begin, and they ſaid all Begin, and ſtood upon their feet too. And they ſaid to him* [Rabban Gamaliel] *Againſt whom hath not thy miſchief paſſed continually? They went preſently and made R. Eliezer ben Azaria Preſident, who was but ſixteen years old, but very grave. R. Akibah ſate by and took it ill, and ſaid, It is not becauſe he is better ſtudied in the Law then I, that he is thus preferd, but becauſe he is nobler born then I. Happy is the man who hath Anceſtors to priveledge him. Happy is the man that hath a nail to hang upon. And what was the nail that R. Eliezer ben Azaria had? He was the tenth from Ezra. How many benches of ſcholars were there ſitting there then? R. Jacob bar Suſi ſaith Fourſcore beſides the people that ſtood behind them. R. Joſi ben R. Bon ſaith Three hundred. Rabban Gamaliel went preſently to every one at his own home and ſought to pacifie him,* &c. So that by this it appears how and why *Gamaliel* was outed out of his Preſidency, namely for his pride and paſſion [of which we might ſhew you other examples alſo] but he was reſtored again to be partner in the dignity with *R. Eliezer* whom they promoted now.

There is exceeding much mention of this *Gamiliel* in the Talmuds, and he is a very buſie man there: the Reader there meets with him as oft as with any one man

man whoſoever. He had a ſervant named *Tobi* very oft ſpoken of, whoſe eye he ſtruck out, and let him go free for it: when he died he much bemoaned and commended him. *Beracoth* per.2. halac.6. Whileſt he ſate at *Jabneh*, in his curioſity for the exquiſite taking of the new Moons, he had ſcored upon his wall ſeverall forms and appearances of it, and thoſe that came to bear witneſſe that they had ſeen the new Moon he brought thither, and asked, *How ſaw you it? In this form, or this, or the other*, &c. Roſh haſhanah *per.1.hal.8.*

§. V.

The Sanhedrin ſtill at Jabneh. R. Akibah Preſident.

THe twelve years of *Rabban Jochanan* and *Rabban Gamaliel*, raught from the ſecond year of *Veſpaſian*, when the *Sanhedrin* was firſt ſetled at *Jabneh*, to the ſecond year of *Domitian*: there begins *R. Akibah* his Preſidency, and ſate fourty years, namely to the time of the ſacking of the Town *Bitter* or *Beth tar*, which the Jews generally fix fifty two years after the fall of the Temple, or at moſt fifty five: So that he ſate all the time of *Domitian* and *Trajan*, to the 5th or at moſt the 8th year of *Hadrianus*.

His time was a troubleſom time with the Jews. In *Domitians* daies, *Judaicus fiſcus præter cæteros acerbiſſimè actus, Above all others the Jews were plagued with taxes and confiſcations.* Sueton in Domit.cap.12. where he adds, *I remember when I was a boy, I was preſent when a man of* 90 *years old was ſearched before a great company whether he were Circumciſed or no.*

In *Trajan*'s time was that horrid inſurrection of the Jews, mentioned by *Dion. lib.*68. about *Cyrene*, where they murdered *Romans* and *Greeks*, to the number of two hundred and twenty thouſand; ate their fleſh, devoured their intrails, and dawbed themſelves with their blood: And the like inſurrection they made in *Egypt* and *Cyprus*, and murdered to the number of two hundred and fourty thouſand. *Tſemach David* makes *Ben Coziba* a chief leader in this buſineſſe: who if he were, received his juſt reward in the time of *Hadrian*. He took on him to be *Meſſias*; made himſelf a King, ſtamped Coyn of his own: מטבע של בן כוזיבא *Jeruſ. Maaſa Sheni* fol.52.col.4. brought the *Romans* againſt him, who deſtroyed him and the City *Bitter*, and multitudes of thouſands of Jews with him. The Jews commonly write it ביתר, but in *Jeruſ. Taanith.* fol.68. col.4. it is written ביתתר *Beth tar*: which properly ſignifies *the houſe of ſpies*. And there a ſtory is told that makes it no better, of the great ones that had eſcaped at the ruine of *Jeruſalem*, and dwelt here, and intrapped any man that they ſaw go toward *Jeruſalem*. *Euſebius Hiſt. lib.*4. *cap.*6. cals it *Betheka*, and ſaith it was not farre from *Jeruſalem*: which *Baronius* boldly tranſlates *Bethlehem*. The Jews do character the dolefull ſlaughter at this place as the ſaddeſt ſtroke that ever they received, but the fall of *Jeruſalem*. *R. Akibah* himſelf periſhed in it, dotingly have become Armour bearer to *Ben Coziba*, as holding him to be the *Meſſias*. You may obſerve what kinde of a *Meſſias* they expect.

Dion tels that in this Warre *Severus*, whom *Hadrian* had ſent to quell them, took fifty of their ſtrongeſt Garriſons, and deſtroyed nine hundred fourſcore and five fair Towns. And *he alſo deſtroyed all the Olive trees in Judæa.* Jeruſ. Peah. fol.20.col.1. How they themſelves record the ſlaughter at *Beth tar*, may be ſeen in the *Jeruſalem Talmud in Taanith*, the place cited above, and the *Babylonian in Gittin* fol.57. 2.

Whence their firſt tumultuating took its riſe, is of ſome obſcurity, only it may be reſolved into Gods juſt judgement upon them to ſtirre to their own ruine. Yet *Spartianus* ſpeaking of their ſtirring in the time of *Hadrian* ſaith, it was becauſe they were forbidden Circumciſion. *Moverunt ea tempeſtate & Judæi bellum quod vetabantur mutilare genitalia.* In vit. Hadrian. *Trajan* put a reſtraint upon Chriſtianity and perſecuted it. *Plin. Epiſt. lib.*10. *ep.*97. It may be he did the like upon Judaiſm, and that might move them to an inſurrection. The horrid Maſſacres

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that they committed in *Cyrene*, *Egypt* and *Cyprus* might be looked upon as a juſt judgement for his perſecution of Chriſtianity, if multitudes of Chriſtians did not alſo periſh in thoſe ſlaughters, if *Ben Coziba* were ringleader in them: For *Juſtin Martyr*, Apol. 2. ſaith, that *Barchochebas brought Chriſtians only to torture, unleſſe they would deny Chriſt and blaſpheme him.* And *Euſeb.* in Chron. *Chochebas the ringleader of the Jews, put to death with all exquiſite torture thoſe Chriſtians that would not aſſiſt him againſt the Romanes.* That is worth obſerving which is ſpoken by *Jeruſ. Jevamoth.* fol. 9. col. 1. *There were many that had retracted their foreskin in the daies of Bon Coziba, were Circumciſed again:* which *R. Niſſim* ſpeaks out more at large: *There were many Circumciſed ones in the daies of Ben Coziba, who had retracted their foreskin perforce, in the Town of Bitter, but the hand of Ben Coziba prevailed, and reigned over them two years and an half, and they were Circumciſed again in his daies.* In *Alpheſ.* in *Jovam.* fol 428. their *retracting their foreskin perforce* ſpeaks much like to that which was mentioned before out of *Spartianus.*

In theſe times alſo [of *Trajane* I ſuppoſe] there was an Edict againſt the Jews Ordination upon pain of death to him that did Ordain, and him that was Ordained, and ruine of the place where any Ordination ſhould be. *Talm. Bab. Avodah Zarah* fol. 8. 2.

And from the time of theſe tumults forward that began to take place which is ſpoken in *Jeruſ. Sanhed.* fol. 24 col. 2. *That in the daies of R. Simeon ben Jochai* [who was now alive] *the judging even in pecuniary matters was taken away.* In *fol.* 18. *col.* 1. This is ſaid to have been *in the daies of Simeon ben Shetah:* but that is a miſtake which is corrected in the place cited.

Upon theſe warres and tumults *Hadrian* forbids the Jews to go to *Jeruſalem*, or ſo much as to look upon it from any hill where it might be ſeen. *Euſeb. hiſt.* l. 4. c. 6.

Tryphon the Jew that hath the long diſpute with *Juſtin Martyr*, fled from theſe Warres. *Juſtin. Dial. cum Tryph.* he might very well be *R. Tarphon*, a great aſſociate with *R. Akibah*, and one much mentioned in the Talmuds.

§. VI.

The Sanhedrin at Uſha and Sheparaam אושא ושפרעם.
Rabban Simeon Preſident.

THus did the juſt vengeance of God follow the Nation, but farre were they from being rooted out, and as farre from laying to heart any plague that light upon them. Beſides *R. Akibah*, we can hardly name you another of note that periſhed in all thoſe deadly combuſtions, though ſome of them were in the thickeſt of the danger; but reſerved as it ſeemeth as a further plague for the ſeduction of their Nation. Some of their expreſſions about the ſad ſlaughter at *Bethtar* or *Bitter* are to this purpoſe: The horſes waded in blood up to the noſtrils: There were ſlain 400000: And *Adrian* walled a Vineyard of 16 miles about with dead bodies a mans height. And there were found the brains of 300 children upon one ſtone, and three cheſts full of tattared Phylacteries containing three buſhels every cheſt. *Rabban Simeon ben Gamaliel ſaith there were 500 Schooles, and to the leaſt there belonged 500 Scholars, and they ſaid, If the enemy ſhould come againſt us we could prick out their eyes with our pens: But when it came to it, they folded them all up in their books and burnt them, and there was not one of them left but only I.* Not that he reckons himſelf in the number of the children, for he was now well in years, but that none of all that great Univerſity was left but himſelf: And yet beſides the eminent men that we have named, there were *R. Meir* a great ſpeaker in the Talmud, but moſt commonly againſt the common vote. *R. Simeon ben Jochai* and *Eleazar* his ſon, the firſt Authors of the book *Zohar.* *R. Nathan* the Authour of *Avoth.* *R. Joſi Galileus* and his ſon *Eliezer.* *R. Jochanan ben Nuri.* *Ben Nanas.* *R. Joſhua ben Korcha.* *R. Eliezer ben Chaſma:* and why ſhould we reckon more when *Beriſhith Rabba* makes this *Summa Totalis* on *Gen.* 25. That *R. Akibah had* 24000 *diſciples.* Of ſome decretals made at *Uſha*, you may reade *Jeruſ. in Roſh haſhan. fol.* 58. *col.* 3. *Chetub. fol.* 28. *col.* 3.

In theſe times of *Hadrian* which we are yet upon, *Aquila* the Proſelyte was in being and in repute. In *Jeruſ.Chagig.fol.77.col.1.* he is introduced diſcourſing with *Hadrian* about the univerſe being ſupported by a Spirit. In *Megil.fol.71.col.3.* It is ſaid that *Aquila the Proſelyte interpreted the Law before R. Eliezer and R. Joſhua, and they highly commended him for it and ſaid, Thou art fairer then the children of men.* By which it may be conjectured what a tranſlation this was, when theſe men ſo extolled it. The *Jeruſalem Gemariſts* do cite his verſion, *Megil. fol.73.col.2. Succah fol. 53.col.4. Joma fol.41.col.1.* and ſeverall other places.

Rabban Simeon now Preſident, ſate about thirty years, namely from about the 6th or 8th of *Hadrian*, to the 15th or 16th or thereabout of *Antoninus Pius*: the honour and power of that Bench growing low and in the wane every day more then other. This *Rabban Simeon* you have a great ſpokeſman in the Talmud: his grandfather of the ſame name that died with *Jeruſalem*, is ſeldom introduced ſpeaking there: Once you have him ſwearing by the Temple, *Cherithuth* per.1. halac.7.

§. VII.

The Sanhedrin at Bethſhaaraim, Tſipporis and Tiberias. R. Judah Preſident.

UPon the death of *Rabban Simeon*, his ſonne *Rabbi Judah* ſucceeded him: a man of note equall with, if not above any named before him: he bare not the title of *Rabban* as his Anceſtors had done for five generations before him, yet had he thoſe appellations that dignified him equall with it: he was called ſometimes eminently *Rabbi* and no more: ſometime *R. Judah the holy*: ſometimes *our holy Rabbi*: ſometime *R. Judah the Prince*: and oft in the *Jeruſ. Talmud R. Judan.* Vid. *Jeruſ. Sanhedr. fol.30. col.1.* where it ſpeaks of all his Titles. There are innumerable ſtories of him, we ſhall only pick up thoſe that are moſt pertinent to our preſent ſubject. *Juchaſin.fol.2.* tels us that he was with the 70 of the *Sanhedrin* in *Bethſhaaraim*, *Sipphoris* and *Tiberias*, and *Tiberias* was the tenth and laſt ſlitting that the Sanhedrin had. How long in *Bethſhaaraim* is uncertain, and little is mentioned of that place: but *Sipphoris* צפורי is famous: It was the greateſt City of *Galilee*, Joſeph. *de Bell. lib.3.cap.3.* a place planted in a fruitfull ſituation, for ſixteen miles about it, ſaith *Talm. Jeruſ.* was a Land flowing with milk and honey. *Biceurim fol.64.col.2. Rabbi Judah* ſate here ſeventeen years, and he applied that to himſelf, *Jacob lived in the Land of Egypt ſeventeen years, and Judah lived in Tſipporis ſeventeen years.* There are theſe two memorable ſtories of this place: That a Butcher couſened the Jews here with carcaſes and beaſts torn, and made them eat them, nay he made them eat dogs fleſh. *Jeruſ. Trumoth. fol.45. col.3.* And divers of *Tſipporis* were glad to wear patches on their faces to diſfigure them that they might not be known when inquiſition was made after them. *Id. Jevamoth fol.15. col.3.* and *Sotah fol.23.col.3.* The numerous paſſages about the Doctors and diſputes and Scholaſtick actions in this place would be too tedious to mention, though with the briefeſt touch we could.

From *Tſipporis* the *Sanhedrin* removed to *Tiberias*, upon the brink of the lake of *Geneſaret*. This was about eight or nine miles from *Tſipporis*. Id.Sanhed.fol.21. col.1.the Jews hold it to be the ſame with *Rakkath* in *Joſh.19.35. Megil.*fol.70.col1. And that *Chammath* there mentioned alſo, was a place that joyned to it. *Erubbin* fol.23.col.4. ſo called from the hot bathes there. *Bab.Megil.*fol.6.1. How long *Rabbi* ſate here is uncertain.

Their Records do make him exceedingly in favour with *Antoninus* the Emperour, but whether *Pius* or *Philoſophus* they name not: it is generally held to be *Pius*: whetherſoever it was, there are abundance of diſcourſes twixt *R. Judah* and him diſperſed in their Writings: and they ſtick not to tell you, that he became a Proſelyte, and *When the Proſelytes of righteouſneſſe ſhall come, in the World to come, Antoninus ſhall come in the head of them.* Jeruſ. Megil. fol.74. col.1. *Antoninus Philoſophus* or *Marcus Aurelius* was the likelier to converſe with Scholars. *R. Judah* outlived them both, and *Commodus* alſo.

Two

Two famous things, as that Nation reputed it, did this man in his time. First he gathered up and compiled into one Volume all the traditionall Law that had runne from hand to hand to his time [the *Mishnah* that we have now in our hands] which is the Jews great pandect according to which they live: He saw their state wane daily more and more, and though they had now many Learned Schools, yet their *Cabbala* or great stock of traditions, he thought might fail and be lost, now the *Sanhedrin* failed, therefore he thought to make sure work, and committed it to writing, that it might be preserved to the Nation, and so he helped to rule them. And a second thing that he did, was, that he *took care that there should be* ספריא ומתניניא *Scribes and Teachers of the Traditions in all the Cities in the Land of Israel. Jerus. Chagigah fol.76. col.3.* In the same Tract, *fol.77. col.* it is reported of him that at six portions of the Scripture when he came to reade them he wept. He compiled the *Mishnah* about the year of *Christ* 190, in the later end of the reign of *Commodus*: or as some compute in the year of *Christ* 220, an hundred and fifty years after the destruction of *Jerusalem*.

§. VIII.

The Schools and Learned men after the death of Rabbi Judah.

BEsides the places where the Sanhedrin had sitten, which yet continued Schools when it was removed, there were divers other places that were great Schools and copiously furnished with Learned men, both in *Galilee* and *Judaea*: and hence that distinction that the reader of the *Jerusalem Talmud* will meet with, of בן גליל and בן דרום *a Southern man and a Galilean.* Chagig. *fol.79.col.3.* that is, a Scholar of the one, or of the other. Hence there is mention of *R. Jacob* דרומיא *the Southern man.* Etubh. fol.24. col.2. and *the Elders of the South*, ibid. col.3. *R. Joshuah of the South*, Challah fol.57. col.2. Of all the places in *Judaea*, next *Jabneh* and *Bitter*, *Lydda* was most eminent, where *R. Akibah* sate as President of a School, before he was of the *Sanhedrin* at *Jabneh*. Rosh hashanah per. halac.7. and this continued a School all along to these times of *Rabbi Judah*: In *Galilee* there was *Magdala*, *Chammath*, and *Caesarea*, if you will reckon that in *Galilee*, besides others.

R. Judah left two sonnes behinde him, *Rabban Gamaliel* and *Rabbi Simeon*: *Rabban Gamaliel* was promoted in his fathers life time: but after *R. Judah* was dead *R. Chaninah* sate chief, and that by *R. Judahs* appointment, and with him were *R. Chaiia*, *R. Hoshaiah Rabba*, *R. Joshua ben Levi*, *Kaphra*, *Bar Kaphra*, *Rabh* and *Samuel*, which two last went away to the Univerfity in *Babylonia*. This generation is the first of the *Gomarists*, explaining the *Mishnah*, and producing the opinions of the Ancients upon it.

After *R. Chaninah*, who sate ten years, *R. Jochanan* was President eighty years. He compiled the *Jerusalem Talmud*, as is generally held, in the year of *Christ* 230 or thereabout, which was about the middle of the reign of *Alexander Mammaea*; yet there is that in the *Talmud* it self that would make you beleeve that you meet with the name of the Emperour *Diocletian* there. *Beracoth* fol.6. col.1. כד סליק דוקליטינוס מלכא להכא *When King Docletinus* [to speak it acording to the letters] *came hither. R. Chaiia, bar Abba was seen getting upon a grave to see him. Shevuth* fol.38.col.4. דיקל טיאנוס אעיק לבני פנייס *Dicletianus afflicted the men of Baneas*, &c. In *Kilaim* fol.38. col.3. and *Chetuboth* fol. 35. col.2. They say the Land of *Israel* was incompassed with seven seas, and the last of them they name is ימא דאפמיא *The sea of Apamia.* [The Samaritan version on *Numb.*34. 11,10. renders *Sepham*, *Apamia.*] *Now this*, they say, *is the sea or lake Mabac: Dicletianus gathered the rivers and made it.* דוקל טיאנוס הקנדה נהרות ועשאו And it might very well be, that *R. Jochanan* that compiled the *Talmud* might live beyond the times of *Diocletian*: but in *Trumoth* fol.46. col.3. this *Dicletianus* they speak of, is plainly asserted to be in the daies of *Rabbi Judah haccadosh* in this story: *The sons of R. Judah princeps, beat Diclot the swine-heard, who afterward*

was made a King. He comes to Pantas and ſends letters to the Rabbins, See ye be with me at the going forth of the Sabbath, &c. When they come to him, he ſaies to them, You deſpiſe the Kingdom: They anſwer him, Diclot the ſwine-herd we deſpiſe, but Diocletianus the King we deſpiſe not: which is farre from meaning *Diocleſian* the Emperour. If this were a place to diſpute about the exact time of writing this *Talmud*, we might alſo take into examination the meaning of דינר גורדיינוס ſpoken of in *Chagigah* fol. 79. col. 4. whether it mean *Denarius Gordiani* or no, but we ſhall not inſiſt upon that here.

After the compiling of this *Talmud* there is little further mention of the Schools or Scholars of *Judæa* or *Galilee* [the Univerſities in *Babylonia* from henceforward bearing all the renown] yet were they not utterly extinct: and out of them at laſt ariſeth the famous *R. Hillel* grandchild of *R. Judah*, who ſtated the Jews Almanack into that poſture in which it ſtands at this day: And *Hierom* had for his help in the Hebrew tongue a learned man of *Tiberias*.

§. IX.

The poſture and temper of the People.

HAving taken this brief account of their Scholaſtick and Magiſtratick Hiſtory, as alſo of ſome generall occurrences that befell the Nation in theſe times, let us a little obſerve the carriage and temper of the men, for the better diſcerning of the Lords diſpenſing in reference to them, as a people of his curſe, rejection and abhorring. They themſelves little thought it, but were yet as proud and ſelf-confident of their being the only people of God as ever; and unleſſe it were in their plague by *Ben Coziba*, a ſtander by, would hardly think they lay under thoſe curſes that had been ſo oft and ſo terribly denounced againſt them: and it may yet appear the more ſtrange, when we do conſider the ſetled way of their Religion, in which they walked with as much confidence and ſecurity as ever. The Land full of Synagogues, theſe frequented every Sabbath, and the ſecond and fifth daies of the week, their paying Tithes, obſerving purifyings, clean and unclean meats and drinks, and in a word, all their Rites, but what unſeparably belonged to the Temple, in as ſetled a courſe as they had done before the Temple fell. But in this very thing was their miſery and the vengeance upon them; and that which they accounted was their happineſſe, and with which they ſweetned their Captivity and deſolation of their City, was that very thing that was their unhappineſſe and undoing.

A double badge of reprobation they viſibly carried, though themſelves could not ſee it, namely their doting upon their wretched Traditions, and their rancour and enmity againſt the Goſpel, beſides what other brands of a curſe may be read upon them.

He that reads their *Talmuds* may obſerve this mark of perdition upon them in every page, that the generations after the deſtruction of *Jeruſalem*, were more mad, if poſſible, after their fooliſh and wicked Rites and Traditions, that made faith and the Word of God of no effect, then the generations before had been. A man that reades there may ſtand amazed to ſee a people of a loſt and languiſhing condition, yet building up of thoſe toies and trifles an airy ſtructure, as if they were building an everlaſting Kingdom. It ſpeaks a palpable blindneſſe upon them, that they took ſo little advertiſement by the fall of their City, of the fall of their carnall and beggerly Rites, that they ſet them up more zealouſly then ever before. Let any man obſerve who they are that make the greateſt noiſe in the *Talmuds*, and they will ſee this plain: This mindes me of a fancy of the great women among them, a ridiculous way that they uſed for the remembrance and mourning for *Jeruſalem*, namely by wearing a golden Crown upon their heads, wrought in the faſhion of a City, they called it עיר הזהב *The golden City*: It is ſpoken of in *Jeruſ. Shabb. fol. 7. col. 4.* where they are diſputing whether the women might go forth with this ornament upon their heads on the Sabbath: And there they tell that *R. Akibah*

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It is needlesse to instance their derision and detestation of *Christ* and Christianity, their blasphemy against his blessed name, their hatred and mischievousnesse against the professors of it: their Writings proclaim their impiety, and when many of the ancient Fathers have been put to write against the Jews, it argues they were busie and stirring as farre as they might. They had continuall opposings among themselves, yet they all agreed like *Simeon and Levi, brethren in evil,* to oppose, vilifie and blaspheam the Gospel. Hardly one of the *Grandees* that we have named, but he had פר פלוגתיה *his opposite,* one or other that stood out in contestation of opinion with him: Nay they went sometimes to it by the ears, as *R. Eliezer* and *R. Josi* are so strugling together that they rent the Book of the Law betwixt them. *Jerus. Shekalim* fol. 47. col. 1. and as we observed before, the *Shammaans* and *Hillelians* fought it to blood and death: *Rabban Gamaliel at Jabneh,* deposed *R. Akibah* from his Rectorship at *Lydda.* Rosh hashan. fol. 57. col. 1. And divers such bickerings which still ended in an unanimous consent to oppose Christianity as much as possible.

We spake before of the commonnesse of *Magick* amongst them, one singular means whereby they kept their own in delusion, and whereby they affronted ours. The generall expectation of the Nation of *Messias* coming when he did, had this double and contrary effect; That it forwarded those that belonged to God, to believe and receive the Gospel: and those that did not, it gave incouragement to some to take upon them they were *Christ* or some great Prophet, and to others it gave some perswasion to be deluded by them. These deceivers dealt most of them with Magick, and that cheat ended not when *Jerusalem* ended, though one would have thought that had been a fair term of not further expecting *Messias,* but since the people were willing still to be deceived by such expectation, there rose up deluders still that were willing to deceive them. The *Jerusalem Talmud* will furnish us with variety of examples in this kinde, and I cite it the oftner because it was made among these men we are speaking of, the Jews in *Judea.*

To begin with dreamers and interpreters of dreams, which was a degree of delusion with them. In *Maasar Sheni fol. 45. col. 2,3.* there is mention of *Rabbi Josi ben Chalpatha,* of this trade, and *R. Ismael ben Rabbi Josi,* and *R. Lazar,* and *R. Akibah;* and there are many dreams recorded that they interpreted: and it seemeth by a passage in the place, that they taught their Scholars this trick as a piece of their learning: And finding of *R. Akibah* in this catalogue, we cannot but think how well *Ben Coziba* and he were met: for if the one were a cheater in one kinde, the other was a deceiver in another. If that of the Apostle *Jude* in his Epistle, *ver. 8. These filthy dreamers,* should be construed in this literall sense, it would finde enow in those times to make it good.

In *Shabb. fol. 3. col. 2.* it speaks of an apparition to one of their religious men that was studying the Law.

Ibid. *fol. 8. col. 2,3.* and *fol. 14. 3.* there is mention of severall charmings, as reading some verses over a wound, laying the Book of the Law or Phylacteries upon a sick person, charming against serpents and an evil eye, *&c.* And now we are speaking of *an evil eye,* or witchery, we may take in that *Sanhedr.* fol. 18. col. 3. *Four and twenty of the School of Rabbi Judah came to Lydda to intercalate the year, and an evil eye came in among them and they all died.*

In *Sotah* fol. 16. col. 2. A story related of *R. Meir* and an Inchantresse, and he proving hard enough for her.

In *Sanhedr.* fol. 25. col. 4. There are three stories of Magicall feats done by מינין *Hereticks,* one at *Tiberias* and two at *Tsipporis,* but *R. Joshua* outvying one of them, and a fourth at *Rome,* and he making his part good there too. What may be meant by *Hereticks* must be divided betwixt *Samaritans,* and some wretches that had for-

was made a King. He comes to Paneas and ſends letters to the Rabbins, See ye be with me at the going forth of the Sabbath, &c. When they come to him, he ſaies to them, You deſpiſe the Kingdom: They anſwer him, Diclot the ſwine-herd we deſpiſe, but Diocletianus the King we deſpiſe not: which is farre from meaning *Diocleſian* the Emperour. If this were a place to diſpute about the exact time of writing this *Talmud*, we might alſo take into examination the meaning of דינר גורדיינוס ſpoken of in *Chagigah* fol. 79. col. 4. whether it mean *Denarius Gordiani* or no, but we ſhall not inſiſt upon that here.

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It is needlesse to instance their derision and detestation of *Christ* and Christianity, their blasphemy against his blessed name, their hatred and mischievousnesse against the professors of it: their Writings proclaim their impiety, and when many of the ancient Fathers have been put to write against the Jews, it argues they were busie and stirring as farre as they might. They had continuall opposings among themselves, yet they all agreed like *Simeon and Levi, brethren in evil,* to oppose, vilifie and blaspheam the Gospel. Hardly one of the *Grandees* that we have named, but he had פר פלונתיה *his opposite,* one or other that stood out in contestation of opinion with him: Nay they went sometimes to it by the ears; as *R. Eliezer* and *R. Josi* are so strugling together that they rent the Book of the Law betwixt them. *Jerus. Shekalim* fol.47. col.1. and as we observed before, the *Shammaans* and *Hillelians* fought it to blood and death: *Rabban Gamaliel at Jabneh,* deposed *R. Akibah* from his Rectorship at *Lydda.* Rosh hashan. fol. 57. col.1. And divers such bickerings which still ended in an unanimous consent to oppose Christianity as much as possible.

We spake before of the commonnesse of *Magick* amongst them, one singular means whereby they kept their own in delusion, and whereby they affronted ours. The generall expectation of the Nation of *Messias* coming when he did, had this double and contrary effect; That it forwarded those that belonged to God, to believe and receive the Gospel: and those that did not, it gave incouragement to some to take upon them they were *Christ* or some great Prophet, and to others it gave some perswasion to be deluded by them. These deceivers dealt most of them with Magick, and that cheat ended not when *Jerusalem* ended, though one would have thought that had been a fair term of not further expecting *Messias,* but since the people were willing still to be deceived by such expectation, there rose up deluders still that were willing to deceive them. The *Jerusalem Talmud* will furnish us with variety of examples in this kinde, and I cite it the oftner because it was made among these men we are speaking of, the Jews in *Judea.*

To begin with dreamers and interpreters of dreams, which was a degree of delusion with them. In *Maasar Sheni fol.45. col.2,3.* there is mention of *Rabbi Josi ben Chalpatha,* of this trade, and *R. Ismael ben Rabbi Josi,* and *R. Lazar,* and *R. Akibah;* and there are many dreams recorded that they interpreted: and it seemeth by a passage in the place, that they taught their Scholars this trick as a piece of their learning: And finding of *R. Akibah* in this catalogue, we cannot but think how well *Ben Coziba* and he were met: for if the one were a cheater in one kinde, the other was a deceiver in another. If that of the Apostle *Jude* in his Epistle, *ver.8. These filthy dreamers,* should be construed in this literall sense, it would finde enow in those times to make it good.

In *Shabb. fol.3. col.2.* it speaks of an apparition to one of their religious men that was studying the Law.

Ibid. *fol.8. col.2,3.* and *fol.14.3.* there is mention of severall charmings, as reading some verses over a wound, laying the Book of the Law or Phylacteries upon a sick person, charming against serpents and an evil eye, *&c.* And now we are speaking of *an evil eye,* or witchery, we may take in that *Sanhedr.* fol.18. col.3. *Four and twenty of the School of Rabbi Judah came to Lydda to intercalate the year, and an evil eye came in among them and they all died.*

In *Sotah* fol.16. col.2. A story related of *R. Meir* and an Inchantresse, and he proving hard enough for her.

In *Sanhedr.* fol.25. col.4. There are three stories of Magicall feats done by מינין *Heretiks,* one at *Tiberias* and two at *Tsipporis,* but *R. Joshua* outvying one of them, and a fourth at *Rome,* and he making his part good there too. What may be meant by *Heretiks* must be divided betwixt *Samaritans,* and some wretches that had for-

ſaken their Judaiſm, and profeſſed Chriſtianity, but were ſuch as the Apoſtle cals *falſe Apoſtles.*

And to conclude all, the many ſtories they have of *Bath kol* or a voice from heaven [moſt commonly coming for the magnifying of ſome of their Doctors, as ſee, *Sotah fol.24.col.2.*] are either forgeries, or if there were any ſuch ſeeming voices, they were forged upon the anvile of Magick: How can a Nation but carry the viſible mark of perdition, when vain traditions are their ſtanding Religion, and Magick and Inchantments a common practiſe?

To this kinde of legerdemain, we may adde another, not altogether indeed of ſo deep a die, yet that which came from the ſame father, and that was, the loud legends they invented of their great Rabbines, thereby to awe the people to the reverence of their Perſons, Memories and Doctrines: and of others devoutly zealous in their doting Religion, of whom they tell ſtrange wonders for the magnifying of it. I ſhall name none for ſhame: theſe are they that do moſt diſgrace their Writings, and make them moſt ridiculous.

A laſt thing to be named that they did toward the intayling folly, unbelief and obduration upon their Nation to all poſterity, is their ingaging them to their Canons and Traditions, as they delivered them: eſpecially to the *Miſhnah* when *Rabbi Judah* had publiſhed it, and to the two *Talmuds* when they came forth, eſpecially the *Babylonian*, which ſtands as a Standard to all the Nation for her Rule and Religion to this day: they being generally *Phariſaicall*, and ſcarce a *Karaite* that we hear of amongſt them.

§. X.

How farre theſe Jews in the firſt generation of Chriſtianity might infect or infeſt it.

WE need not ſpeak of their croſſing the Goſpel, and perſecuting and miſchieving the profeſſors of it, when it lay in their power; that needs no clearing: A twofold infection, more eſpecially, they diffuſed into the Chriſtian Church, which tainted many, and where it caught proved peſtilentiall enough, even that which was the leaſt dangerous: and theſe were, that out of this ſink roſe the deſperate hereſies of the firſt ages of the Goſpel, and from theſe men came the Allegorizing of the Scriptures, which was but one degree leſſe profitable, if not leſſe deadly then their traditions.

How damnable Hereſies aroſe from among them in the Apoſtles times, we have ſeen copiouſly as we have come along through the Epiſtles, ſome unbeleeving Jews and ſome Apoſtates diffuſing poyſon ſo deadly and ſo affluent, that it undid multitudes by backſliding. The venom was of a contrary malignity, yet both extreams met alike in this point, that they proved moſt deadly. The unbeleeving Jews ſtanding upon the ſtrictneſſe of the Law, perverted divers to turn from the Goſpel, to the preciſe courſe of their Judaiſm to ſeek Juſtification by works. And the Apoſtatizing, as farre misjudging of the liberty of the Goſpel, introduced all manner of licentiouſneſſe and heedleſneſſe of their waies, as to eat things ſacrificed to Idols, and to commit fornication. Theſe were the moſt notorious, as ſtriking directly at the root of Juſtification by faith, and of holineſſe of life: but theſe were not all, but other roots of gall and wormwood growing upon the ſame ſoil, as denying of the reſurrection altogether, as did the *Sadducees*, or denying the Reſurrection of thoſe that ſtarted from Judaiſm, and worſhipping of Angels, and whatſoever elſe, the Apoſtles ſpeak of this gangrean in their Epiſtles, which though they grew and were at full ripeneſſe before *Jeruſalem* fell, yet did they fade but little when ſhe was down.

As the firſt wretched ſtock of Hereticks that roſe, *Simon, Cerinthus, Menander, Ebion, Baſilides*, &c. appeared either in *Judea*, or at leaſt there where there were multitudes of Jews, as *Baſilides* at *Alexandria*, ſo the moſt of thoſe damnable opinions that they ſowed, and which grew for a long while after, had ſome root or other in Judaiſm, or received ſome curſed moiſture from thence to nouriſh them. By

Judaiſm

Judaism I here understand the body of the Jews Religions, though differing within it self, yet all contrary to Christianity. Look upon *Palestine*, and you have it thus stocked in the times that we are upon. 1. With *Pharisees* of seven sorts, as they be reckoned up *Beracoth. fol.*13. *col.*2. *Sotah. fol.*20. *col.*3. 2. With *Sadduces*, at the least of two sorts, if not more. 3. With *Samaritans*. 4. With *Essæans*: *Baithusæans* you may reckon with *Sadduces* or *Samaritans* whether you will. Now the variety, nay contrariety of opinions that was among this mixture, would afford nourishment to any evil weed of doctrine that could be sowed; these being as *Manasseh* against *Ephraim*, and *Ephraim* against *Manasseh*, but all against the Gospel. We have mention of the *Baithusæans* going about to put a gull upon the *Sanhedrin* about the great business of stating the beginning of the year, *Rosh hashan. fol.*57. *col.*4. The *Sadduces* laughing the *Pharises* to scorn about washing the Candlesticks of the Temple, *Chagig. fol.*79. *col.*4. The *Pharisees* and *Sadduces* crossing one another in disputes, *Judaim. per.*4. *halac.*7. And the *Samaritans* perpetually at enmity with the Jews in all stories. Now all these being alike enemies to Christianity, what mischief might not they severally do in poysoning and seducing those that were not sound in it? We finde the names of some arch Hereticks mentioned in the *Talmuds*, though we cannot say they were the same men. As דוסתי *Dositheus, Orlah per.*2. *halac.*5. אביון *Ebion, Jerus. Joma. fol.*4. *col.*3. סומכוס *Symmachus, Jovam. fol.*11. *col.*3. *Chetub. fol.*25. *col.*3. And *Papias* also is a *Talmud* name, of which name there was one so zealous of traditions, *Euseb. Hist. lib.*3. *cap.*39.

We observed at the second Epistle to the *Thessalonians*, that the Jews, partly the unbeleeving, and partly the Apostatized, were the first part of Antichrist, *the mystery of iniquity* that was then working when the Apostle wrote: and now we may observe how they continued bodied together, as a Corporation of iniquity, in *Judæa*, till the times of *Constantine the great*, the succession of their Schools plainly to be read there: as we have shewed in little. And when they waned there, then did they flourish in their three Universities in *Babylonia*: and the succession of the Schools and names of their Learned men known there, not only till the signing of the *Babylon Talmud* which was about the year of *Christ* 500, but even till the other part of *the mystery of iniquity the Papal Antichrist* arose at *Babylon* in the West: And as these two parts make one intire body of *Antichrist*, and as the later took at the first to do the work that they had done, to deface the truth and oppose it, and that under the colour of Religion, so did it in great measure take his Pandect of Errors from these his predecessors. Traditions, false Miracles, Legends, Ceremonies, Merit, Purgatory, implicit faith, and divers other things so derived from this source, as if left by legacy from the one to the other.

A second taint we mentioned that these Primitive Jews set, not only upon their own posterity, but too much also upon the Church of *Christ*, was the turning of the Scriptures all into Allegory: which as it is well known how it was used by divers of the Fathers to their great losse of time, and little profiting of the Church: so is it easily to be known from whence it comes, by any that reades *Philo Judæus*, and the Jewish *Derushim*. The *Talmuds* indeed are for the most part, upon disputes, but sometimes they bring in how such or such a Doctor did *Darash*, [mystically expound] such or such a place of Scripture; and then you have directly such stuff as this. *Philo* in his discourse concerning the *Therapeutæ* or *Essæans*, relateth that they had used this mysticall kinde of exposition of old. And how near the *Christians* of *Judæa* that fled from the ruine of *Jerusalem*, might be supposed thenceforward to be planted to the *Essæni*, we might observe from *Pliny* and *Mela* that place the *Essæns* along the vale that coasted upon the dead sea [the old habitation of the *Kenites*] and from considering that the mountains to which *Christ* warns those that were in *Judæa* to flee, was, *the mountaines of Judah*, as was touched before.

§. XI.

§. XI.

That the Jews for all their ſpite to Chriſtianity, could not impoſe upon us a corrupted Text.

HEre we cannot but clear them, as for matter of fact, of what ſome lay to their charge [but they do it for their own ends] that they foiſted a corrupt Text of the old Teſtament upon *Chriſtians*, and ſo befooled them in the very foundation of their Religion: So did their anceſtors by *Ptolomy* King of *Egypt*, and ſo what theſe men would have done, if they could, it is eaſie to conjecture, but they did not, they could not ſo impoſe.

1. It was their great care and ſolicitouſneſſe, as to themſelves, and their own uſe, to preſerve the Text in all purity and uncorruptneſſe; and what our Saviour ſays of *not one Iota or one tittle of the Law* periſhing, they were of the ſame minde, and indeavoured to maintain and aſſert that for true with all induſtry. It were too long here to ſpeak of the work of the *Maſorites* for this purpoſe, who altered not, added not, invented not a tittle, but carefully took account of every thing as they found it, and ſo recorded it to poſterity that nothing could be changed. We ſhall only bring in their own expoſitions which will atteſt to this truth to both thoſe words that our Saviour hath, Ἰῶτα ἓν, καὶ μία κεραία: Ἰῶτα ἓν: It is little to be doubted that *Chriſt* ſpeaking in their language, meaneth the letter *Jod*, which is far the leaſt of all their letters. And about this letter the *Jeruſalem Talmud* hath this paſſage: *Sanhedr. fol.* 20. *col.* 3. *The book of Miſhneh Torah* [Deuteronomy] *came and proſtrated it ſelf before God, and ſaid unto him: O Lord everlaſting, Thou haſt written thy Law in me. A Teſtament that fails in part, fails in the whole. Behold Solomon ſeeks to root Jod out of me* [viz. *in* לא ירבה נשים *He ſhall not multiply wives.*] *The holy bleſſed God ſaith to it: Solomon and a thouſand ſuch as he ſhall fail, but a word of thee ſhall not fail. R. Honna in the name of R. Acha ſaid: The Jod that the bleſſed God took from the name of our mother Sarah, was given half of it to Sarah and half to Abraham. There is a tradition of R. Hoſhaiah: Jod came and proſtrated it ſelf before God and ſaid; Lord everlaſting, Thou haſt rooted me out from the name of a righteous woman. The holy bleſſed God ſaith to it: Heretofore thou waſt in the name of a woman and in the end of it, Henceforward thou ſhalt be in the name of a man and in the beginning. This is that which is written, Moſes called the name of Hoſhea, Jehoſhua.* Μία κεραία: *one Tittle:* It moſt properly means thoſe little *Apiculi* that diſtinguiſh betwixt letters that are very like one to another: You may have the explanation of this in this pretty deſcant of *Tanchuma fol.* 1. *It is written,* ſaith he, לא תחללו את שם קדשי *You ſhall not profane my holy Name. He that makes the Cheth* ח *a He* ה *deſtroyes the world:* for he makes this ſenſe, You ſhall not praiſe my holy Name. *It is written* כל הנשמה תהלל יה *Let every thing that hath breath praiſe the Lord: He that makes the He* ה *a Cheth* ח *deſtroys the world;* for he brings it to this ſenſe, Let every thing that hath breath profane the Lord. *It is written* כחשו ביהוה *They lied to the Lord: He that maketh Beth* ב *Caph* כ *deſtroys the world:* for he maketh this ſenſe, They lied like the Lord. *It is written* אין קדוש כיהוה *There is none holy like the Lord. He that makes Caph* כ *Beth* ב *deſtroyes the world:* for he maketh this ſenſe, There is no holineſſe in the Lord. *It is written* יהוה אלהינו יהוה אחד *The Lord our God is one Lord. He that makes Daleth* ד *Reſh* ר *deſtroyes the world:* for he bringeth the ſenſe to this, The Lord our God is a ſtrange God, *&c.* In *Chagig. fol.* 77. *col.* 3. they ſpeak more of the letter *Jod*, and ſo doth *Midras Tillin* in *Pſal.* 114. In *Deut.* 32. 18. this little letter is written leſſe then it ſelf in the word תשי, and yet preſerved in that quantity and not altered, and obſerved ſo by the *Maſorites*.

2. Yet could they not for all their care but have ſome falſe Copies go up and down amongſt them, through heedleſneſſe or error of tranſcribers. In *Shabb. fol.* 15. *col.* 2. they are diſputing how many faults may be in a part of the Bible, and yet it lawfull to read in. *The books of Hagiographa,* ſay they, *If there be two or three faults in every leaf* מתקנן וקורא בהן *He may mend it, and read:* The Books of *Hagiographa* they read not in their Synagogues, as they did the Law and the Prophets, therefore

therefore this is to be understood of a mans private reading, and of his own Bible, which if faulty, there were true Copies whereby he might mend it and so reade. Nay in *Taanith fol.*68. *col.*1. there is mention of a faulty Copy that was laid up in the publick records. *They found three books in the Court of the Temple. The book* מעון *the book* ועטוש *and the book* היא. *In one they found Written* מעון אלהי קדם *and in two it was written* מעונה אלהי קדם [*Deut.*33.27.] *And they approved the two, and refused the one. In one they found Written,* וישלח את נערי בני ישראל *and in two it was Written* וישלח את נערי בני ישראל [*Exod.*24.5.] *They approved the two, and refused the other. In one they found Written* השע היא *and in two it was written* את עשרה היא; *They approved of the two and refused the other.* That alteration ועטוש which is the second mentioned, the *Babylonian Gomarists*, and *Massecheth Sopherim per.*1. say was one of the thirteen alterations that the *Septuagint* made in the Law for *Ptolomy* King of *Egypt*. Which seems to argue that as they translated the Bible into *Greek*, in which they made thousands of alterations from the text, so that they copied an Hebrew copy for him, and in that made these, and this that was found in the Court of the Temple a transcript of that Copy.

3. In every Synagogue they had a true Copy: And it was their care every where to have their Bible as purely authentick as possible, as may be seen by the curious rules that are given to that purpose in *Massecheth Sopherim* newly cited, and *Megillah*. For this they accounted their treasure and their glory: And in the reading of the Law and the Prophets in the Synagogue, it was their great care that not a tittle should be read amisse: and for this purpose the Minister stood over those that read, and oversaw that they read aright: and from this, as *Aruch* tels us, he was called *Chazan*, that is *Episcopus* or *Overseer*: In *Jerus. Sotah fol.*21. *col.*3. the *Samaritans* are blamed by the Jews for wilfully corrupting their own Penteteuch. *R. Eliezer ben R. Simeon said, I said to the Scribes of the Samaritans, You have falsified your Law, and yet reap no advantage by it: for you have written in your Law,* By the plain of *Moreh* which is *Sichem*; *And was it not manifest enough without that addition that it was Sichem? But you construe not,* a pari, *as we do. It is said here,* The plain of *Moreh, and it is said elsewhere,* The plain of *Moreh: there is is no other but Sichem: no more must it be here.* [The addition cavilled at, *which is Sichem*, is so in the *Samaritan Pentetench* now extant, at *Deut.*11.30.] But amongst all the wickednesse that *Christ* and his Apostles laid to the charge of the Jews, yet you never finde them blamed in the least degree for this, that they went about to corrupt the letter of the Text: The sense indeed they spoiled with their glosses, and so made the Word of God of no effect, and this they hear of throughly, but not a word of their spoiling the letter of the Text.

4. Had they been never so desirous to have imposed upon *Christians*, by falsifying the Text, they could not possibly do it: for 1. Every Synagogue in the world having the purest Copy that possibly was to be got, how impossible was it such *legerdemain* should be, when there were so many thousand Copies to discover it [unlesse they were all corrupt alike] and multitudes out of the Synagogues, Rulers and people were converted to the Gospel. 2. As learned men as any they had among them, and that as well understood what Text was pure, what corrupt, *Joseph of Arimathea*, *Nicodemus*, *Paul*, and multitudes of the Priests imbraced the Gospel: and so multitudes of pure Copies were in the hands of *Christians*, upon the first rising of the Gospel, and multitudes that had such Copies in their hands were converted daily.

5. To which may be added that the same power and care of God that preserves the Church, would preserve the Scriptures pure to it: and he that did and could preserve the whole, could preserve every part, so that not so much as a tittle should perish.

§. XII.

Concerning the Calling of the Jews.

BY what hath been spoken concerning the state of the Jews in their own Land after the fall of their City, it may be observed wherein it is that the Lords vengeance upon that Nation doth especially consist, namely in his rejection of them from

from being his people, and in their obduration. The unſpeakable miſeries and ſlaughter that they indured in the ſiege and ruine of *Jeruſalem*, ſpeak as dreadfull puniſhment as ever fell upon a Nation, and yet this was but ſhort and ſmall, in compariſon of that fearfull blindneſſe and hardneſſe that lies upon them, and hath done for this ſixteen hundred years together. Seventy years in bodily bondage in *Babel*, did finiſh the puniſhment of their forefathers, for all the Idolatry, bloodſhed and impiety that they had committed: But theſe after above twenty times ſeventy years, under diſperſion and obduration, have now as little appearance of amendment of their hearts and of their condition, as there was ſo many hundred years ago. The ſame blindneſſe, the ſame doting upon traditions, the ſame inſiſting upon their own works for ſalvation, the ſame blind confidence that they are Gods only beloved people, the ſame expectation of *Meſſias* to come, the ſame hatred of *Meſſias* already come, and the ſame oppoſition againſt the Goſpel is in them ſtill, that was in that firſt generation that crucified the Lord of life. That generation is plainly and often aſſerted by the holy Ghoſt in the New Teſtament to be *Antichriſt*, and the very ſame *Antichriſtian* ſpirit hath continued in all the generations of them, ever ſince, even to this day.

Into the thoughts therefore concerning their Calling after ſo long and ſo extream croſneſs againſt the Goſpel and the Lord of it, I cannot but take theſe things into conſideration. [For though I am unwilling to recede from that charitable opinion of moſt Chriſtians that there ſhall once be a Calling of them home, yet ſee I not how that ſuppoſall of the univerſall Call of the whole Nation, as of one man, which ſome entertain, can be digeſted without ſome allay and mitigation.] 1. That all *Iſrael*, both Jews and they of the ten Tribes, have had as full an offer of the Goſpel as any of the Gentiles have had, both in the time of the Apoſtles and ſince. Of the two Tribes there can be no ſcruple: and of the ten, almoſt as little, if their ſin that caſt them off the place of their ſeating when carried out of their own Land, and the carriage of the Goſpel through the whole world, be well conſidered: Now that their refuſing of the Goſpel ſo offered to them, in that manner as they have done, ſhould be followed with ſo univerſall a Call and Converſion, is ſomewhat hard to beleeve: eſpecially when it is obſerved that the Gentiles deſpiſing the Goſpel are doomed to the everlaſting deprivation of it, and to a worſe condition then *Tyre* and *Zidon*. 2. It is true indeed that Gods Covenant with their fathers, is of ſpeciall weight and obſervation in this buſineſs, and the Apoſtle toucheth it in this queſtion, *Rom.* 11.28. but how is this to be underſtood? God made a twofold Covenant with their fathers, *viz.* the Covenant of grace, and the Covenant of peculiarity; and the later was but a manner of the adminiſtration of the former. The Covenant of grace was made with *Adam*, and belongs to all the ſeed of *Chriſt*, before the Law, under it, and after it, Jews and Gentiles. Now the Oeconomy of *Moſes* was ſuch an adminiſtration of this Covenant of grace as made *Iſrael* a peculiar people. This effect of the Covenant with their fathers, namely that they ſtill are and ever ſhall be Gods peculiar, is their conceit all along, but little warrant for us to hold it, ſince under the Goſpel there is no diſtinction of Jew and Gentile: And as for the other, that many of them yet belong to Election and the Covenant of grace made with their fathers, it is not to be doubted, which yet doth little make for ſo generall a calling. 3. It was a good ſign of the generall converſion of the Heathen once to be, in that there were multitudes of them proſelyted daily, before the generall Call by the Goſpel came [an hundred three and fifty thouſand in the daies of *Solomon*, and that when Religion was then in a very narrow compaſs:] But of theſe, how few, in compariſon have come in, in all this long time, though they have had incomparably more means and opportunity then ever thoſe had? Their ſin that caſt them off, was more horrid then the ſin that caſt off the Heathen, and ſo their blindneſs and obduration is beyond theirs. And which deſerves obſervation, The ſin of the two Tribes was beyond the ſin of the ten. 4. Since the new Teſtament doth ordinarily ſtile that firſt generation *Antichriſt*: and ſince, as is apparent, the very ſame ſpirit is in the Nation to this day, I ſee not how we can look upon the converſion of the Jews under a lower notion then the converſion of a brood of *Antichriſt*. Therefore can I no more look for the generall calling of them, then I look for the generall call of the *Antichriſtian* brood

brood of *Rome*. We ſee indeed by happy experience that ſeverall Nations have fallen off from the *Roman Antichriſt*, as the Proteſtant Countries that are at this day: but *Antichriſt* is yet in being and ſtrong, and his end will be, not by converſion, but perdition. So can I not but conceive of the Jewiſh Nation, That although numerous multitudes of them may at the laſt be brought into the Goſpel as the Proteſtant party hath been, yet that to the end numerous multitudes alſo ſhall continue in the Antichriſtian ſpirit of unbelief and oppoſition and blaſpheming: and both parts of Antichriſt, the *Roman* and this ſo to periſh together. Nor doth this opinion any whit croſſe any place of Scripture that is produced about the calling of the Jews, but rather ſettle its ſenſe and explain it: That eminent place of the Apoſtle, *Rom.* 11. carrieth ſuch a limitation throughout: and the very intent of his diſcourſe ſpeaketh to ſuch a tenour all along: For his drift in that Chapter is not to determine whether all the Jews ſhould be once called, but whether all the Jews were wholly caſt off: and this he ſtates that *there is a remnant*, ver. 5. that *the election hath obtained, but the reſt are blinded*, v. 7. and that *blindneſs in part is happened to Iſrael*, &c. *v.* 25. And this is the myſtery that he there ſpeaketh of, and not as ſome would wreſt it, their univerſal converſion. A myſtery indeed that God ſhould caſt off his old Covenanted people, and that they that had alwaies had the light, and only ſeen of all the Nations of the world, ſhould now ſit in darkneſs and be blind, and that the Gentiles by their blindneſs ſhould come to ſee. It is remarkable in this place and others of the Apoſtles Epiſtles, that though the deſtruction of *Jeruſalem* were the moſt ſignall time, and evidence of Gods caſting them off, yet that they were indeed caſt off long before: as, to ſpare more allegations, may be obſerved in the firſt Epiſtle to the *Theſſalonians*, *Ch.* 2. *v.* 15, 16. which was the firſt Epiſtle that the Apoſtle wrote. Whence punctually to date their rejection, whether from the death of *Chriſt*, or from the firſt ſending the Goſpel among the Gentiles, is not much materiall to inquire after here: it is enough for our preſent purpoſe, to obſerve, that they are given for caſt off ſo early in the diſperſion of the Goſpel: So that the Apoſtle doth clearly include their converſion even at that firſt ſpreading of the Goſpel, as well as their converſion in future times. He ſaith, *their caſting off was the riches of the Gentiles, and the reconciling of the world*, and their fulneſs ſhould much more inrich the Gentiles, and be as life from the dead: By their *fulneſs* not meaning the whole number of their Nation, but the full number of Gods Elect of them when they ſhould be brought in. The caſting off of the Nation inriched the Gentiles, in that they came in to be the Lords people in their ſtead, but much more ſhall it be an inriching to them when the full number of them that belong to God ſhall come in alſo and be joyned to the Gentiles, and help to make their body up. This is apparently the drift of the Apoſtle in thoſe words, which that opinion is exceedingly wide of, that holds that the calling of the Jews ſhall not be till the fulneſs of the Gentiles be come in. It is true indeed that he ſaith, that *blindneſs in part is happened to Iſrael till that time*, v. 25. and ſo our Saviour ſaith that *Jeruſalem ſhall be troden down of the Gentiles untill the time of the Gentiles be fulfilled*, Luk. 21. 24. but this means her finall deſolation, and the finall blindneſs of that part that is blinded; not that *Jeruſalem* ſhould be built again when the fulneſs of the Gentiles is come in, which the Jews conceit: nor that then the Jews ſhould be unblindfolded and become a Goſpel Church, as the Gentiles had been: for what a ſtrange world doth ſuch a ſuppoſall imagine? and how often doth the Goſpel gainſay any ſuch diſtinctiveneſs and peculiarity? As we need not to go far for inſtance, that very place of the Apoſtle that is under our hands, doth hold out all along that the Gentiles and the Jews that belong to the election of grace, do make up but one Body. And that very paſſage that is chiefly pleaded for their univerſal Call, *And ſo all Iſrael ſhall be ſaved*, means no other. Therefore though it may be hoped that God hath multitudes of them yet to be brought in, from under their Antichriſtian darkneſs and oppoſition of the Goſpel, yet that they ſhall be generally called, and no *Antichriſtian* party left behind, and that no ſtill *Antichriſt* of *Rome* be fallen and the fulneſs of the Gentiles be come in, as ſome circumſtantiate the thing, needeth clearer evidence of Scripture to evince, then yet hath been produced.

FINIS.

Errata.

PAge 2. line 24. r. *Bota.* pag. 3. l. 7. r. הכנסת הגדלה l. 14. r. שומע l. 41. r. *Talmudick:* and so continually after. l. 48. r. *Jebamoth and chetuboth.* p. 4. l. 24. r. *Saviours.* l. 44. r. *Gemarists:* and so continually after. l. 45. r. *Rosh hashanah,* and so all along. p. 5. l. 16. r. *wisemen.* p. 6. l. 1. r. *Amon Min No.* l. 6. r. *Menachoth.* l. 44. r. *Ignat. Martyr in Epist. ad Magnes.* p. 7. l. 1. r. *facie.* for *Armenian* r. *Asmonean.* l. 6. r. *Bota.* l. 9. r. *Menahem.* l. 27. r. *Pesachin.* l. 40. r. *Garon.* p. 8. l. 1. r. *their wisdom folly.* l. 53. r. *words.* p. 9. l. 4. r. *Rosh hashanah.* l. 48. r. *plowing.* p. 10. l. 6. r. *call that time.* l. 8. r. *Chetubboth.* and קטן l. 10. r. צדק. l. 14. r. *Jebamoth. and Maym.* l. 48. r. *Gemarists.* p. 12. l. 34. r. *by a word.* p. 19. l. 25. r. *Herodis.* l. 41. r. *three meals.* p. 21. l. 9. r. *parting.* l. 24. r. *Mark* 2. l. 31. r. *feast.* p. 22. l. 1. r. *translation.* l. 13. r. *feast.* p. 23. l. 52. r. *but this is a rule.* p. 25. l. 16. r. *mount neere Capernaum.* l. 42. r. *but he shews.* p. 26. l. 23. r. *an eye.* l. 24. r. *and opinions.* p. 27. l. 15. r. MAT. CHAP. XI. l. 18. r. *dead man.* p. 29. l. 13. r. *Tiberias.* l. 21. r. *Talmudicks.* l. 33. r. *Ben Satda,* and so after. p. 30. l. 10. r. *answer of Christ.* p. 34. l. 4, 9. r. *Caesarea.* l. 21. after *seen* r. *were exalted to heaven.* p. 37. l. 8. r. *they fall in.* p. 38. l. 22. r. בטהרה l. 27. r. *that man.* p. 40. l. 12. r. *Jom. tobh.* l. 18. r. *salutation.* p. 42. l. 41. r. *Capernaum.* p. 43. l. 36. r. *R. Chaiiah.* p. 45. l. 20. r. *an answerablenesse.* p. 48. l. 42. r. *Asmonean.* p. 50. l. 17. r. *Judaick.* l. 21. r. מסתכל l. 42. r. *as if it favoured them.* p. 51. l. 20. r. *Bava mezia.* p. 52. l. 10. r. *tears.* p. 53. l. 38. r. *when he heard.* l. 49. r. *Menachoth.* p. 55. l. 17. r. *Sotah.* p. 58. l. 22. r. *vilified the Kingdom.* p. 59. l. 4. r. *Moed katon.* l. 24. r. *all the Prophets blood.* p. 60. l. 9. r. *Middoth.* p. 67. l. 51. r. *Hhanoth.* p. 68. l. 50. r. הבית & נפשותת p. 73. l. 16. r. *Shabbath.* p. 76. l. 41. r. תלמיד. p. 83. l. 17. r. *Jabneh.* p. 86. l. 7. r. *Sozom.* p. 87. l. 10. after *make* r. *mention.* l. 45. r. *Maasar Sheni.* p. 89. l. 26. r. *Hodesh.* l. 44, 47. r. *Tebi.* p. 91. l. 21. r. צדק. l. 28. r. *Ministers that preached.* l. 52. r. *Chap.* 11. p. 99. l. 37. r. *reacheth that to the full.* p. 100. l. 47. r. *Proseucha.* p. 101. l. 49. r. *Chresto.* p. 102. l. 12. for 4. r. 40. p. 103. l. 1. r. *Nero's.* l. 3. r. *Lucilius.* p. 104. l. 27. r. Ἀντικείμενος. l. 30. r. *at Act. Chap.* 13. l. 4. r. *foretold it.* p. 106. l. 1. r. *hence it may be.* p. 107. l. 33. r. *Macedon.* p. 109. l. 33. dele *this.* p. 115. l. 28. r. *in claim.* p. 116. l. 9. r. *concerned life.* l. 36. r. *were paid.* p. 118. l. 1. dele *WORLD.* p. 121. l. 43. r. *salutations came inserted.* p. 125. l. 27. r. *Valerius Messalla.* p. 126. l. 36. r. *annum.* p. 127. l. 2. r. *Gaulanitidi.* l. 10. r. *two years.* p. 128. l. 10. dele *notion.* l. 42. r. *rebels beating.* p. 138. l. 6. r. *atrocia.* l. 40. r. *to such a tune.* l. 42. r. *Nero.* p. 142. l. 16. r. *R. Chaiah.* l. 44. r. *with the stile of discourse.* p. 143. l. 18. r. *contents.* p. 148. l. 23. r. *learning.* p. 154. l. 20. r. *titles.* p. 160. l. 22. r. *Adrianus.* p. 162. l. 35. r. *it increased.* p. 166. l. 14. r. *these vials.*